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Christian Government
and The Sabbath

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JAMES RENWICK DILL

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Sabbath.



JAMES RENWICK DILL.

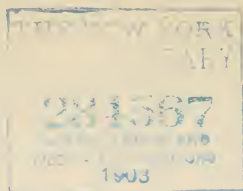
CHRISTIAN GOVERNMENT AND THE SABBATH

By
JAMES RENWICK DILL,
*Author of "The Saloon a Nuisance
and License Unconstitutional"*

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PREFACE.

“Prepare ye the way of the Lord; make His paths strait.”

“Watch and pray,” for “the coming of the Lord draweth nigh.”

The teaching of this little book is designed to be fundamental. It should result in advantage to the Individual, the Family, the Church, the State and the Nation. Its purpose is to present to the mind of the consecrated worker, the larger meaning of the petition in the Lord's Prayer,—“Thy Kingdom Come.” Its philosophy is,—that, it is the aggregate of all right teaching in the past, together with the pouring out of the vials of God's wrath, that has procured for us all that is desirable in our present civilization: and, it will require the aggregate of all right teaching in the future, together with the pouring out of the remainder of God's wrath, to usher in the Kingdom of Our Lord and Saviour Jesus Christ. Its

belief is, that, if all professing Christians, in true loyalty to Christ, would immediately accept its teaching, and in every sphere of human life and activity, act accordingly: the world would at once be dazzled, with the first gush of the resplendent light of the dawn of the Millennial day. The purified—united Church of Christ,—is the great angel, that has the power to bind Satan in our great country, within the brief time-limit of any given period of twelve months. Let him that readeth say, “amen”: “so it shall be.”

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CHAPTER I.

DIFFERENT KINDS OF GOVERNMENT—TOGETHER WITH THE LOGICAL NATURAL DIVISIONS OF SCRIPTURE.

Civil Government is the science or polity that gives direction to matters of legislation, administration and judiciary decisions—touching the domestic, the educational, the industrial, the moral and the social interests of the people of a Commonwealth, State or Nation.

There are many forms of government and each particular form or kind is logically and naturally entitled to a corresponding basis. In the use of approximate language we will mention five kinds of government.

First:—There is *The Pagan Form of Government*—where the interests, usages, institutions and customs of the people do rest upon and are directed from a purely pagan basis. The recent Boxer Uprising in China furnished to the world a suitable exhibition of the nature and character of the pagan form of government. The more enlightened world-powers, however, have vigor-

ously emphasized their disapproval of the conduct of this lower type of government.

Second:—There is *The Semi-pagan Form of Government*, where pagan institutions, usages and customs give way to Christian civilization as rapidly as the Christ-life is breathed into the people. The little Island Kingdom of Japan in the Far East is a suitable example of this kind of government. We believe, however, that the more advanced students of Bible ethics, as applied in matters of civil government and politics, cannot be fully satisfied with the present advancement of Christian civilization in the progressive little kingdom.

Third:—There is *The Secular Form of Government*—where the people once being enlightened,—but by apostasy have fallen into atheism,—the attempt is made to eliminate every Christian feature, usage, institution and custom, from the life of the State and Nation. The government of France during the Reign of Terror did put herself on record, as the most perfect exhibition of Christless government to be found in the annals of history. “In the day when God inquireth after blood:”—“The souls from under the altar,” will cry out against all those who helped foist it upon the people.

Fourth:—There is *The Semi-secular Form of Government*, where the institutions, usages and customs of a country become secular, as rapidly as the Christ-life is eliminated from the life of the people. The German Empire to-day, comes into view as a suitable example of this form of government. * * * It is from this country, that many of our post-graduates return to join the ranks of the so-called Higher Critics, or to become the open allies of the “American Secular Union.”

Fifth:—There is *The Christian Form of Government*, where all the institutions, usages and customs of the country, do securely rest upon, and are directed from, a definite and undeniable Christian basis. The government of the United States and of Great Britain are often spoken of as suitable types of this form of government. But, when we consider the many hurtful institutions, usages and customs that are established, fostered and encouraged by measures, called statutes and laws: we fearlessly assert, that these great world-powers, boasting as they do of their higher civilization and free institutions, are scarcely more than Semi-Christian. The nearest approach to Christian Government was on splendid exhibition during the latter years of the

reign of king David, and during the first years of the reign of king Solomon, over The Great Theocracy of God's Covenant People—Israel.

The Bible is logically and naturally divided into four parts.

First:—A very large portion of the Inspired Book was written for the direction of the family. Herein is given the most minute direction to fathers and mothers and sons and daughters in the home. And if the instruction, so complete in every detail, thus given to the individual members of the household, be strictly observed and obeyed, it will result in the development of the Ideal Family.

Second:—Another very large portion of the Bible was inspired of God, for the direction of the individual members of society, as to social conduct and manners. "The Golden Rule," appears to be the briefest intelligible digest of the mind of Christ for the direction of men in the vast sphere of social relationships and conditions. If all men could be instructed to thoroughly understand and fully obey the aggregate of the teaching of the Holy Spirit touching this momentous question, it would result in Ideal Socialism.

Third:—Another very large portion of the Sa-

cred Writings was inspired of God for the direction of men in their relationship to Christ and the Church. In this marvelous division of Scripture—the Invisible Church—the Bride, the Lamb's Wife, is instructed how to adorn herself for her husband. In the immeasurable fullness of its meaning—the entire Church of Christ—is fully furnished as to the important matters of doctrine, worship, discipline and government.

Fourth:—It is estimated that nearly one-half of the entire Bible was inspired of God for the direction of men in the civil sphere. In this larger division of Scripture, frequent mention is made of judges, rulers, princes, kings, countries, nations and kingdoms. Those in authority are designated as the ministers of God to the people for good and never for evil.

“The God of Israel said, ‘The Rock of Israel spake to Me; One that ruleth over men righteously, that ruleth in the fear of God, He shall be as the light of the morning, when the sun riseth, a morning without clouds; when the tender grass springeth out of the earth, through clear shining after rain.’ ”

This is the Divine order and who in unpardonable presumption, will be responsible for the reversal of the same? We live in a day and age,

when we are resolved by the authority and power of the Spirit of the Father and the Son, to apply this division of Scripture to the conduct of men in the sphere for the which it was Divinely and incontrovertibly intended. Verily, if this portion of the Bible be not applied according to the Divine purpose, for the instruction and direction of the citizenship of countries and the rulers thereof, it must remain forever without a mission. If we suffer this important division of Scripture to be relegated from the sphere of its application, by those who presumptuously play with the determinate purpose of God, our so-called Higher Critics may then, indeed, take a sharp scalpel and by legitimate surgery sever it from sacred connection and bury it with the obsolete.

When the four logical natural divisions of Scripture given for the instruction and direction of the Family, Business and Social life, the Church and the State, are properly understood and obeyed by an ever-increasing circle of the disciples of Christ, the increased activities of the same in all lines of reformatory work will result in the promotion of the domestic, the educational, the industrial, the moral and social welfare of all the people. A more enlightened citizenship will then come to understand the truth,

that, so long as a government will continue by hostile measures and enactments to mar, wound or crucify any one, or all of these vital interests of society, she ceases to be truly Christian, and must remain unworthy of the franchise of a Christian people. The entire Christian citizenship of the country must not only come to know that the law of Christ is of universal application; but to labor with untiring zeal and energy to indelibly impress the mind of the general public with the other fact,—that there is no sphere of human activity where man may escape the penalties which are to be inflicted for the violations of the same. Through the heralding of God's truth and the pouring out of the vials of His wrath, the entire race must eventually come to know that there is no sphere of human activity where man may pass from under the authority of the royal scepter of King Jesus. Regenerate men, in possession of the full splendor of the light of the glorious Gospel of Christ, are willing and loyal subjects in His vast domain; while the vulgar, the profane and the unregenerate are subjects in rebellion. When the Divine purpose of the Father, as to the advent of Christ, shall have been fully achieved, the Son of God—the Providential Governor of the Universe—will rule

the kingdoms of this world on a definite plan. When the full import of the meaning of the petition in the Lord's Prayer, "Thy Kingdom Come," shall be fully understood and obeyed, Christ will be enthroned in the hearts of all the people. He will give direction to the domestic, the educational, the industrial, the moral and social interests of a redeemed race.

"He shall have dominion also from sea to sea,
And from the River unto the ends of the earth.
Yea, all kings shall fall down before Him;
All nations shall serve Him."

The supreme motive of love to Christ should lead all Christians in the exercise of the higher patriotism, to labor with untiring zeal and energy in the promulgation of the doctrine of the mediatorial and universal authority of the once crucified,—but now risen, glorified and exalted Redeemer. We have discovered, moreover, that it is the imperative duty of all men in every sphere of human activity, as soon as they receive instruction, to render willing obedience to every requirement of the Law of Christ, in order that they may continue to be civil.

CHAPTER II.

A DEFINITE AND UNDENIABLE CHRISTIAN BASIS OF GOVERNMENT, TOGETHER WITH IMPOR- TANT DEFINITIONS AND STATEMENTS OF PRINCIPLES.

Christian Government—together with every Christian institution, usage and custom is logically and naturally entitled to rest upon a Definite and Undeniable Christian Basis. The Christian Family, the Christian Church and the Christian Nation are all entitled to rest upon such a basis, and it is illogical, as well as unnatural, that any such institution should be required to rest upon any other basis. The day is coming, moreover, when a Christian people will be filled with amazement at the thought of the advocacy of any other for a single moment. It cannot be expected that a secular people will tolerate for a single decade a Christian basis of government, and it should be regarded as preposterous, that a Christian people should tolerate for a single decade a secular basis of government. Absolute chemical opposites have no true affinity. Oil and water

do not mingle; fire and water are enemies and when brought into conflict there can be no quarters, one or the other must yield and finally succumb. A similar law prevails as to the spiritual chemistry of Bible ethics, when applied to this question. The word which first came down from heaven in the days of the great Apostle, having descended through the ages, is still ringing in our ears to-day:—

“Be not unequally yoked with unbelievers: For what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? and what agreement hath a temple of God with idols? for ye are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come ye out from among them, and be ye separate, saith the Lord, And touch no unclean thing; And I will receive you, And will be to you a Father, And ye shall be to me sons and daughters, saith the Lord Almighty.”

In the discussion of this fundamental subject we will strive to attain to the utmost simplicity and plainness. The Lord Jehovah at one time,

instructed His prophet to write the lesson on tables, as did the Angel of the Covenant on Mount Sinai, and make it plain that the person running in the world's dizzy whirl of business might be able to read the same. Following this suggestion, we humbly and prayerfully entreat that God's great army of Christian workers may carefully ponder the following definitions and statements of principles, together with the succeeding diagram:

Christian Government—is the science or polity that gives direction to matters of legislation, administration and judiciary decisions, touching the domestic, the educational, the industrial, the moral and social interests of the people of a Commonwealth, State or Nation, in accordance with the "Golden Rule," the "Sermon on the Mount" and the "Teaching of the Decalogue."

It is in conflict with the mind of Christian Citizenship and antagonistic to the Christian Basis of Government, to continue to tolerate legislative enactments which are found to be either in direct or indirect conflict with the Law of Christ.

A Christian Citizen can never be justified in assuming an official position, where in the inaugural oath, calling upon Almighty God for as-

sistance, he is sworn to administer iniquitous measures which are in direct conflict with the Law of Christ.

All legislative enactments which are found to be in perfect conformity to the Law of Christ are laws in fact, whilst all statutory enactments which are found to be in conflict with the same are not laws at all. They are Infamous Measures.

All legislative enactments which are in perfect conformity to the Law of Christ, when executed, administered and enforced will result in "The greatest good to the greatest number;" whilst all those measures which are in conflict with the Law of Christ will result in the greatest ill to the greatest number.

All legislative enactments which are found to be in perfect conformity to the Law of Christ, when executed, administered and enforced, will not only tend to promote that which is right, but will of necessity prohibit that which is wrong; whilst all those measures which are in direct conflict with the Law of Christ, when executed, administered and enforced, will not only tend to promote that which is wrong, but will of necessity prohibit that which is right. This principle is in perfect conformity to Blackstone's Definition

of Law, viz., "Law is that which is enacted by the supreme power of the State, commending that which is right and prohibiting that which is wrong." It is also in perfect conformity with his other valuable statement, viz., "That is not law which conflicts with the Law of God." Moreover, it is also in perfect conformity with the mind of the Supreme Court of the United States, as is expressed in the following language (after calling to mind the more recent declaration of the Supreme Court,) that, "This is a Christian Nation:" our minds naturally revert back to a former glorious declaration of this same great tribunal that, "No legislature can bargain away the public health, the public morals and the public safety. The people themselves may not do it, much less their servants. Government was organized with a view to their preservation, and cannot divest itself of the power to provide for them."

The Officers of State, in a Christian Republic, no matter what their party affiliations may be, should be made to understand that they are the public servants; and that all acts of legislation, administration and judiciary decisions shall be in perfect conformity to the Law of Christ, as provided for in a Christian basis of government.

The officer or citizen in a Christian Republic, who will barter or sell the righteous and independent use of his franchise, or who will purchase the franchise of another, should either be deported or disfranchised for life.

May "The True Light, which lighteth every man that cometh into the world," shine upon these pages. and enable the author to so indelibly write the lesson on the mind of every reader, that it may serve God's unerring purpose and never be forgotten. Selah * * * Pause * * * Pray * * * Consider. We are now prepared to enter upon a careful study of the following Diagram.

GOD OVER ALL

Christ is King ♦ The Bible Law

OVER FOR
THE NATION

JUDICIARY

UNCONSTITUTIONAL

Statutory Law

Law of
The Third Order

DECEITS

Common Law

Law of
The Third Order

UNCONSTITUTIONAL

THE CONSTITUTION

Law of The Second Order

THE DIVINE LAW

Law of The First Order

I II III IV V VI VII VIII IX X
Rights of God Rights of Man

CHAPTER III.

RELATIONSHIP OF DIFFERENT ORDERS OR KINDS OF LAW.

In a careful analysis of this diagram, we will strive not only to attain to a demonstration of the Christian Basis of Government, but we will also labor to furnish to our readers an accurate analysis of the relationship of the different orders or kinds of law as it exists in God's plan, and as it will be received by all nations, peoples, kindreds and tongues, "when the Lord Jesus, shall take unto Him His great power and reign." The genius of the skilled mechanic, as to method of procedure in the construction of the edifice or temple, beginning with the foundation and finishing with the dome, in accordance with law; is but faintly suggestive of the more delicate laws of the spiritual mechanics, which are to be employed by the disciples of Christ in the establishment of the kingdom of heaven upon earth.

Beginning at the bottom of this diagram we will now bound its lower section, and after reading all that is written therein we announce the same to be:

THE DIVINE LAW

Law of The First Order

I	II	III	IV	V	VI	VII	VIII	IX	X
Rights of God				Rights of Man					

LAW OF THE FIRST ORDER.

The First Table of the Law is the Perfect Bill of God's rights; and the Second Table of the Law is the Perfect Bill of Human Rights. In reference to the First Table of the Law, the devout Christian will be ready to concede that there is no sphere of existence to which the rights of God do not extend. Jehova-Jesus,—known as the Angel of the Covenant in the days of Moses,—is the Divinely Appointed King. He is seated upon His great throne in the heavens; He is the author of this law; He is the Mediatorial Channel of all righteousness; He is the irresistible dispenser of all providences. His dominion is over angelic hosts, and over the spirits of just men made perfect. His authority extends to all creatures of earth, to every vicissitude of the animal, vegetable and mineral kingdoms. It extends to all things animate and inanimate, material and immaterial. It reaches to the lowest depths of hell, and binds with everlasting chains all devils and the souls of unredeemed men. We know that Queen Victoria had a long, glorious and peaceful reign; but she never dispensed a providence resulting in that peace. She was but a feeble instrument in the providential administration of this King. We are addressing persons

in the mortal state, however, and it is our intense desire to indelibly impress upon the mind of every rational creature of earth, the important lesson of man's accountability to Christ and His Law. We would especially urge upon all those who love God with perfect love, that they do strive to keep the First Table of the Law inviolate. We beseech all men, moreover, that they hold themselves as under law, and accountable to Christ in every sphere of human life and activity. We would impress all men with the fact that it is their imperative duty as well as their highest privilege to love God with all their heart, soul, strength and mind all the time and everywhere. And men cannot love God with such supreme affection, unless they do willingly strive to keep the First Table of the Law.

The All-Wise Law Giver arranged the principles of the Decalogue in a perfectly logical and natural order. The arrangement is the unmistakable manifestation of the wisdom of God for the promotion of duty and the prevention of sin. The order of the arrangement may neither be transposed nor reversed. Whosoever would change the Divine order will directly prove his own fallibility in tampering with the wisdom of the Infallible. The First Commandment is first

in order and first in place, because it moves the Christian father and mother to direct the first dawning of the intelligence of the child to the one living and true God, as the supreme object of love, devotion and adoration. This is God's method of anchorage to the succession of Christian generations, to keep them from drifting into secularism or back into paganism. The Angel of the Covenant knew full well that if the children could be instructed from generation to generation to know, love, adore and continually worship the three one God, it would not only result in the preservation of Christian civilization from the ruinous and blasting curse of secularism; but it would continue to hold a once enlightened people from lapsing again into paganism. If we may thus be quickened and moved by the power of the Holy Spirit, to train the children of the coming generations in accordance with the teaching of the First Commandment, it will render them forever secure against the violations of the Second Commandment. With grace in the heart, and with such training, the children of the King will never be found making idols, neither will they be found bowing down to worship the same. When all the people shall thus be schooled into loyal obedience to the First and Second

Commandments they will then willingly strive to keep the Third Commandment; and joy be to the world, when the blatant voice of the vulgar and the profane shall be hushed in all our borders! O happy day; when the names, titles, attributes, ordinances, works, and worship of God shall come to be revered by all men in the coming higher Christian civilization! If by a miracle of grace, we may thus be enabled to school all men everywhere and all the time from the supreme motive of love to God and Christ, to keep the First, Second and Third Commandments in exact accordance with the Divine order; we will joyfully discover that they have already been schooled into loyal and perfect obedience to the Fourth Commandment. They will ever be on exhibition. * * * "They will be living epistles known and read of all men." * * * They will be the living verities of the wisdom of God in thus schooling men to "Remember the Sabbath day to keep it holy," in harmony with the exact order of the arrangement of the principles of the First Table of the Law, in the impartation of the lessons that begin with the First Commandment and end with the Fourth. This is the logical natural method of the teaching. It is the God given method of schooling men into true loyalty

to Christ and the Sabbath. Moreover, if we may thus succeed in bringing all men into perfect obedience to the First Table of the Law, they will never cease to own, and publicly recognize the Mediatorial Authority of King Jesus. They will then be willing in every sphere of life and activity to recognize the perpetual and binding authority of the matchless and unerring Law of Christ. O happy Day, when such a reformation shall have been achieved! The Christian people will then unite in alleluiahs of praise to the great Law Giver for the efficacious advantages that will ever be accruing to an advancing civilization, from the constantly increasing number of persons who are being schooled into due respect to the perfect bill of God's rights, as contained in the First Table of the Law.

* * * * *

A certain lawyer once came to Jesus desiring to assist the Jewish Rabbis and Pharisees in entrapping Him in His language, that they might arraign Him before Cæsar. In this attempt the lawyer asked the Saviour the fundamental question.

“And behold, a certain lawyer stood up and tempted Him, saying, Master, what shall I do to inherit eternal life? And He said unto him, What

is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said unto him, Thou hast answered right; This do, and thou shalt live."

The answer of the lawyer was given in a single sentence containing two propositions. It was the embodiment of the entire teaching of the First and Second Tables of the Law. Love to God and love to man is all that we find in the Decalogue, and it is all that we find in the Gospel. Thus the Law is merged into the Gospel and love is the fulfillment of both. Jesus knew full well that if we could prevail upon all men to love God supremely, they would strive earnestly to keep the principles of the First Table of the Law, in the exact order of their occurrence. He knew also, that if we could prevail upon all men to love their neighbors as themselves, they would strive to keep the commandments in the Second Table of the Law, in the exact order of their occurrence. In a careful study of the Second Table of the Law we discover again the infinite wisdom of the Divine arrangement. As it is, regarding the arrangement of the principles in

the First Table of the Law, so it is regarding the arrangement of the principles in the Second Table. The order of the arrangement may neither be reversed, transposed or displaced.

The great Law Giver knew with what principle to begin, and with what principle to end in each, for the better promotion of duty and for the better prevention of sin. In the study of the principles of the Second Table of the Law, the place to begin is in the family, and the time to begin is with childhood. It was the plainly evident purpose of the Great Law Giver that Christian parents should instruct their children first of all to love God, the Great Parent of all, supremely; and after that to love father and mother and sister and brother with true filial affection resulting in reverential obedience. The embodiment of this truth is seen both in the spirit and letter of the Fifth Commandment, which is the First Commandment in the Second Table of the Law, as well as the First Commandment with a promise resulting from obedience. It is in the family that children must have imparted to them the first lessons of submission to the rightful authority of their superiors. Children must be instructed from the standpoint of filial love and obedience, to reverence father and mother and

sister and brother, in order that they may respect the rights of superiors, inferiors and equals in the larger sphere of citizenship upon which they are destined soon to enter. This is God's method in the evolution of the social conscience, in schooling men into respectful obedience to rightful authority. They are thus prepared for entering upon the larger sphere of industrial life and citizenship. They are thus trained to respect the life and property rights of others. They are thus educated away from secularism, scepticism, atheism, paganism and covetousness which is idolatry. They are thus educated away from anarchy. Indeed this is the only way to extirpate anarchy. This is the God-given method of protecting a man's pocketbook, and when you protect a man's pocketbook, you protect his life. If we may thus succeed in educating the children of the successive generations to respect God and parental authority in accordance with the First Commandment in each table of the law, we shall have succeeded in schooling them into loyal obedience to every other commandment in the Decalogue. Christian fathers and mothers, as you love home and country, we plead that you get back to the old-time method of training your children in the nurture, fear and admonition of the Lord; and

that in the adding of "line upon line, and precept upon precept," the children of the entire nation may speedily be brought into due respect to parental authority. The miraculous exercise of the grace of God in the hearts of men, will eventually bring the world into loyal obedience to the Law of Christ as outlined in the Ten Commandments, and, such consummation of all right teaching will result in the perfection of the domestic, the educational, the industrial, the moral and social welfare of all the people. The Lord Jesus Christ can require no more than this concerning the inhabitants of this world, and the Christian citizenship of this entire country should demand no less. We plead for such an evolution of the social conscience. We plead for the universal recognition of the Perfect Law of Liberty in the paramount interests of universal manners and morals. We plead for such universal recognition of the Law of Christ in the interests of civil deportment; for, no man ever yet committed either a civil or criminal offense which did not result either in a direct or indirect violation of one or more principles of the Decalogue. Thus, we introduce to the world the incontrovertible—

MAXIM.

It is absolutely impossible for a citizen in any country, under any form of government, ever to commit a civil or criminal offense which does not result either in a direct or indirect violation of one or more principles of the Decalogue. * * * Hence, the Decalogue is the Christian Basis of Government. In its First Table it is the Perfect Bill of God's rights. In its Second Table it is the Perfect Bill of Human Rights. This being true, it is the duty of every Christian to labor with untiring zeal and energy to arouse the entire world of believers to an adequate comprehension of the universal scope of the meaning of the petition in the Lord's Prayer:—

THY KINGDOM COME,

and thereby lift every interest of humanity nearer to the throne of the world's Mediatorial King—our interceding High Priest. Such extended endeavor would speedily remove the curse entailed by sin. Such marvelous working of the Lord's leaven would soon restore to our world the paradise of God. Such endeavor would encore the angels, who sang at the first advent of Christ, to sing the same enrapturing song as prophecy fulfilled: "Glory to God in the highest, and on earth

peace, good will to men." When this glorious dawning of the Millennial Age shall begin to burst upon our world with the coming flood of light above the brightness of the sun; the New Jerusalem will not then have so far to descend; when the world of temporal, moral, spiritual and eternal interests borne upon her rejuvenated bosom, shall have so far ascended. "Truth will then meet mercy and they will mutually kiss each other." In that glorious day the redeemed masses being infused with the Spirit of the Father and the Son, will render willing and loyal obedience to every requirement of the Law of Christ in every sphere of life and activity for a thousand years at once. Could we arrive at such beatific conditions in a single hour, the fullest intention of the petition in the Lord's prayer, "Thy Kingdom Come," would be fully realized in the same time. We must, therefore, conclude that the First Table of the Law is the Perfect Bill of God's Rights; and the Second Table of the Law is The Perfect Bill of Human Rights; and the Decalogue in the wide range of its meaning is

LAW OF THE FIRST ORDER.

It is law of the first order; it is the product

of the mind of a first rate being and it never can be amended. It is a perfect code of law ; it has continued for nearly four thousand years and no mere human intellect has ever yet been able to attach a single amendment.

It is narrated that a Christian gentleman once approached an infidel judge with the questions: "Judge, have you ever studied the Decalogue, as to the wisdom of the order of the arrangement of its principles and the teaching therein set forth? Have you not discovered that it is a perfect code of law ; that it is law of the first order ; that it is the product of an All-wise Mind, and that it never can be amended?"

The Judge replied: "Sir, I have never entered into a careful analysis of the Decalogue, either as to the wisdom of the arrangement of the order of its principles or the teaching therein set forth. Yet, I am of the opinion that it is not the product of an All-wise Mind, and that it is not a perfect code of law."

The Christian man replied: "Judge, if the Decalogue be not a perfect code of law, and if it be not the product of an All-wise Mind, you should be able to amend it."

The Judge, presumptuous as are all Atheists, replied: "Sir, I believe I can amend the Deca-

logue. I will enlarge upon its teaching, and if you will return after three days, I trust I shall be able to present you with an improved Decalogue."

It is narrated that the Judge studied the question during the three days with all the powers of his mighty intellect, looking at the principles of the Decalogue one by one. First in the order of their occurrence, then from a reversed order, then from a repeatedly transposed order, and back again to the order of their occurrence. Forward and backward, from every side and from every point of view, he did search for a vulnerable point of attack until the time limit was exhausted, but it was all of no avail.

At the appointed time the Christian man returned and inquired: "Judge, have you, in the application of your new doctrine of expansion, succeeded in amending the Decalogue?"

The Judge in honest confession replied: "Sir, I have failed to make any improvement. I believe I have impaired the law at every point in which I have touched it."

The Christian man answered: "Well, then, Judge, do you concede that the Decalogue is the product of an All-wise Mind, that it is a perfect code of law, and that it never can be amended?"

The Judge replied: "No, sir, I am not yet

ready so to yield the question. I am now of the opinion that I can improve upon the Decalogue by putting its teaching into smaller compass."

The Christian man answered: "How long time do you desire now, Judge, in which to accomplish the task?"

The Judge replied: "Give me three days again. Come back to me at the end of three days, and I will hope to be able to present you with a copy of an improved Decalogue."

The Christian man returned at the end of the second probation and inquired: "Judge, have you succeeded in the application of the theory of compression in amending the Decalogue, either as to the wisdom of the arrangement of its principles, or the teaching therein set forth?"

Again, the Judge made honest confession, which was as the dew of Mount Hermon to his soul. He replied: "I do humbly confess that I have utterly failed again, at every point at which I have touched the Decalogue for its improvement. But I have made a discovery of inestimable value in a progressive series of facts. I have weighed the important question from every available standpoint, as I have studied no other subject; I vaguely prayed for light; I did the best I could; I have discovered that the Dec-

alogue is the product of an All-wise Mind; it is the Perfect Law of Liberty; it is a perfect code of law and never can be amended, either by expansion or compression; it is designed for the promotion of all duty, and the prevention of all sin; there is a God; He is the author of the Moral Code; He is the Creator of all things; He is the Redeemer of men; He is my God and Saviour."

* * * "Praise God from whom all blessings flow!" shouted the Christian man. * * *

A similar course of study on the part of all unbelievers should result in freeing a sin-tossed world from the blasting, withering curse of Atheism. It might, indeed, prove the shortest road to conversion.

CHAPTER IV.

LAW OF THE FIRST ORDER CONTINUED WITH SPECIAL REFERENCE TO CIVIL AND CRIMINAL OFFENSES.

The question now evolves itself upon us to consider the matter of civil and criminal offenses. The Christian Citizen must eventually come into clear possession of the fact, as previously expressed in the Maxim: That all civil and criminal offenses must logically and naturally result either direct or indirect violations of the principles of the Decalogue. Even a partial enumeration of civil and criminal offenses should prove entirely sufficient to establish in the mind of every reader the truth of the Maxim.

Does the offense consist in the pagan woman, casting her new-born babe into the River Nile, or into the River Hudson in devotion to her idol? It is in violation of the First, Second and Sixth Commandments. Does it consist in covetousness, the well-developed modern form of idolatry? It is in violation of the First, Second and Tenth Commandments; and in a still more ag-

gravated form it may lead its possessor into violations of more than half the principles in the Decalogue. Does it include vulgar jests, slang-phrases, profane swearing and open blasphemy? It is irreverence to God as set forth in the First and Second Commandments; it is in direct violation of the Third and Seventh Commandments; and like the muffled rumblings of volcanic action under great agitation, it is liable at any moment to lava a whole community with the immoralities that flow from depraved hearts through the blatant mouths of the defiled craters. Do we discover its fermentations in the so-called Sunday sports and amusements, such as card-playing, gambling, excursions, the ball-room, theater-going, drunkenness, licentiousness, et al., etc.? It is in positive violation of the Fourth Commandment,—and it may lead its unsanctified victims to open and flagrant violations of all the principles in the Decalogue in a single day:—and pave the way for the dooming of many of them to the State's prison and to perdition in the same time. Does it lead men of the baser sort, to indulge in flagrant violations of the wholesome laws of social purity and manners? Like sons of Belial, do they venture to outrage the simplicity and confiding integrity of childhood? Do they dare to sacrifice

upon the altar of lust the modest and blushing honor of Womanhood? It is in infamous violation of the Seventh Commandment. Does it consist in ungovernable passion, resulting in direct assault and battery? It is rankling murder at heart, and is in violation of the Sixth Commandment. Is it discovered in the conduct of men, resulting in petty or grand larceny of felonous nature? It is in violation of the Eighth and Tenth Commandments and often leads to direct violations of the Sixth and Ninth Commandments. Does the offense consist in suicide or homicide? It is in violation of the Sixth Commandment. Thus we may encompass the entire catalogue of civil and criminal offenses, and we are forced to accept the truth of the—

MAXIM.

It is absolutely impossible for a citizen in any country under any form of government, ever to commit a civil or criminal offense, which does not result either in a direct or indirect violation of one or more principles of the Decalogue. Hence the Decalogue is

THE CHRISTIAN BASIS OF GOVERNMENT.

It is not only the Perfect Bill of God's Rights; but it is the Perfect Bill of Human Rights as

well. It is not only the schoolmaster to train the vulgar, the profane, the ungodly, the socialist and the anarchist to civil conduct and manners; but it is the forerunner of the Gospel to bring them to Christ. But to those of us who are led by the Spirit of God, we are not under the law as a covenant of works; but from the paramount motive of love to God and Christ, we are obedient unto the law as of grace. We desire, in passing, to leave this truth in the repository of the mind of every reader: If a person will break any one commandment in the Decalogue, in the sphere of official life and citizenship, if the matter comes to the knowledge of the courts, the disturbance ensuing therefrom will be designated either as a civil or criminal offense.

“Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revelings, and such like: of the which I forewarn you, even as I did forewarn you, that they which practice such things shall not inherit the Kingdom of God.”

And we may add without fear of contradiction: Neither are they worthy of citizenship in a Christian country. But “The fruit of the Spirit is love,

joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance: against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. If we live by the Spirit, by the Spirit let us also walk."

Such persons are obedient unto law, in the spirit of the Gospel and from the supreme motive of love to God and Christ: and in the important sphere of official life and citizenship, these alone are worthy of the confidence and franchise of a Christian people. This line of reasoning brings us into intelligent possession of the praiseworthy motives which led our Puritan Fathers together with our higher patriots down through the centuries, to re-enact, either in a direct or indirect manner, every principle of The Decalogue, for the promotion and the protection of the peace and good order of society. Such statutory enactments should be protected in turn and rendered forever secure, by being made to rest upon

A DEFINITE AND UNDENIABLE CHRISTIAN BASIS OF
GOVERNMENT.

With such a basis of government, we should be able to maintain as constitutional from generation to generation all statutory enactments which

are found to be in harmony with the Law of Christ, and at the same time we should be able to set aside as unconstitutional all Statutory enactments which are found to be in conflict with the same. Thus the Christian citizenship of this greatest of all republics may be able to eliminate all the ills that afflict society and speedily bring to pass the answer to the prayer—

THY KINGDOM COME.

The Law of Christ as outlined in the Decalogue, in its two tables, expressing the Rights of God and the Rights of Man, is Supreme Organic Law; it is Supreme Independent; it is Supreme Perfect; it is the Perfect Law of Liberty. It is Supreme Organic: because its author has laid the foundation of every righteous institution over which the jurisprudence of law exists. It is Supreme Independent: because its author is the only self-existent independent law-giver in the universe. It is Supreme Perfect: it has continued for nearly four thousand years and no mere human intellect has ever yet been able to attach a single amendment. It is the Perfect Law of Liberty: because when perfectly executed, administered and enforced it will result in the highest liberty to all. And speaking rever-

ently: the Lord Jesus Christ—known in the beginning as the Word, and at the time of the giving of the Law as the Great I Am,—or the Angel of The Covenant—is so perfect in all that He does that He cannot amend this law Himself. How important then, that every citizen should conform his life to every requirement of the Law of Christ, for the general good of all. Supreme Organic Law is master of all other law; and all other law is its servant. It is always the prerogative of a master to command and of a servant to obey. Let the Christian Citizenship of this great Republic secure a right commander in fundamental law, and we will command right, or discover the reason why in the Supreme Court.

THE CONSTITUTION

Law of The Second Order

THE DIVINE LAW

Law of The First Order

I	II	III	IV	V	VI	VII	VIII	IX	X
Rights of God				Rights of Man					

CHAPTER V.

LAW OF THE SECOND ORDER.

In the further consideration and pursuance of the study of this diagram, our readers will discover that we designate the Constitution to be Law of the Second Order, by making it to rest upon and obey its master,

LAW OF THE FIRST ORDER.

At this point in the discussion the advocates of the supremacy of the Law of Christ have had many a conflict with the enemies of righteousness,—the secular forces,—the advocates of Christless government. As soon as we announce that the Constitution of the United States is Law of the Second Order, and that it should be made to recognize, obey and rest upon its master—Law of the First Order—the entire confederacy of Atheism do threaten an eruption in the prostitution of American politics, farther reaching and more destructive than that of Mt. Pelee. Our position, however, is incontrovertibly secure. The Constitution of the State and Nation is Law of the Second Order: because the authors thereof

were second rate beings. They were neither self-existent nor independent. They were not all-wise. They begat a defective instrument as a basis of government for the American people. We know that they were not all-wise, for the American people have already been able to add fifteen amendments, and all within the time limit of less than One Hundred years. Each amendment, moreover, is a concession on the part of the American people that the framers of the Constitution were second rate beings. It is a concession that they were not all-wise, and that they procured for us a constitution not adapted to all times and conditions. There is absolutely but one method by which creatures of a second order can bring the product of their own minds up to the standard of Law of the First Order; and that is by making the human instrument to securely rest upon and recognize the Divine. It is in harmony with the eternal rectitude of affairs that the product of the mind of the finite should continually recognize, rest upon and obey the product of the mind of the Infinite. Hence, Law of the Second Order should recognize, rest upon and obey its master in all things, Law of the First Order. Let the person who will antagonize this position first

prove himself to be all-wise, self-existent and independent. This is our argument for the proposed Christian Amendment to the Constitution of the United States. The voicing of the amendment might very appropriately appear in the Preamble. It would then read as follows: We, the people of these United States, recognizing Almighty God as the source of all power in heaven and on earth; the Lord Jesus Christ as King of Kings, and Lord of Lords—The Providential Governor of the Universe; and His Law as of final and supreme authority in civil affairs; in order to form a more perfect union, establish justice, insure domestic tranquility, promote the general welfare, provide for the common defense, and insure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America. If by the miraculous pouring out of the Holy Spirit we might be able to prevail upon the Christian citizenship of our great country, to immediately adopt this amendment and unitedly stand for its enforcement, it would result in the binding of Satan, and immediately cause to burst upon our beatific vision the first gush of the indescribable glory of the dawn of the Millennial Day. O will the Christian people thus

strive to bring to pass the answer to the prayer,

THY KINGDOM COME.

Surely the Christian citizenship of this great country will soon begin to pray and labor in the most effective manner for the advent of the time when the will of our Lord "shall be done on earth as it is in heaven." To this end it is the duty of all such to pray and labor with untiring zeal and energy to bring to pass the Christian Amendment. "We should neither give sleep to our eyes, nor rest to our eyelids" until the logical, natural relationship existing between Law of the First and Second Order be forever recognized and established. When that blessed day comes, we shall have succeeded in emancipating our official men from a bondage worse than sacrilege. We will not then be compelled to gaze upon the indefensible conduct of our official servants, in assuming positions of public trust where, in the administration of the inaugural oath, calling upon Almighty God for assistance, they are sworn to administer abominable measures which God hates. Surely, Christian men will hail with delight the day of their emancipation. When such reformation shall have been achieved the blessings of an higher civilization will continually de-

scend upon the heads of our official men, and upon the heads of all the people, like the dew upon Mount Hermon in the days of Solomon. In that blessed day all those Statutory enactments which are found to be in harmony with the Law of Christ, and they alone, will be regarded as constitutional.

CHAPTER VI.

LAW OF THE THIRD ORDER.

In the further construction of this Scriptural Diagram we will now bound two sections of like appearance and dimension. We place them on a parity, designating the one as Statutory Law and the other as Common Law; and both as Law of the Third Order. We will also require that both in turn should rest upon, recognize and obey their master—Law of the Second Order—as Law of the Second Order was made to rest upon, recognize and obey its master—Law of the First Order. This Diagram is not only Scriptural in the ethics of its teaching, but it is the logical, natural arrangement of the three general orders or kinds of law, as it exists in God's plan, and as it will be received by all nations, kindreds, peoples and tongues: when "the Lord Jesus shall take unto Him His great power and reign." This Diagram is the plainly visible compass of the unerring mind of the invisible God, touching the matters of government and the jurisprudence of law, which no human power

Statutory Law

Law of
The Third Order

Common Law

Law of
The Third Order

THE CONSTITUTION

Law of The Second Order

THE DIVINE LAW

Law of The First Order

I II III IV V VI VII VIII IX X
Rights of God Rights of Man

may continue to ignore or displace. It is the ultimatum of God the Father, to the kingdoms of this world and to the powers of darkness, demanding universal submission to the Mediatorial Authority and Dominion of Christ. We have already stated that Statutory Law is Law of the Third Order. In its simpler analysis this is true, because it is logically and naturally third in order and third in place. Statutory Law is enacted by the Legislature of a State, or by the Congress of the United States, touching the domestic, the educational, the industrial, the moral and social welfare of all the people, and from the day of its enactment, in a Christian country, it should be in exact harmony with Law of the Second Order, as Law of the Second Order should be in exact harmony with Law of the First Order. It is relevant here to call to mind again Blackstone's definition of Law, viz.: "Law is that which is enacted by the supreme power of the State commending that which is right and prohibiting that which is wrong." We will note again Blackstone's other definition also, viz.: "That is not law, which conflicts with the Law of God." And we will add: That is not law, which prohibits right by commending that which is wrong. That which commends that which is

morally wrong is not law at all; it is a corrupt and corrupting measure. It is the highest type of Christian patriotism therefore, to refuse to accept an office of trust, either in person or by representative, where the person, calling upon Almighty God for assistance, is sworn to administer an immoral measure that is in direct conflict with the Law of Christ.

Common Law is also Law of the Third Order, being on a parity with Statutory Law. Common Law comprises the mind of the Supreme Court, touching all those Statutory Enactments which are found to be in harmony with Law of the Second Order. If the Supreme Court renders a decision in regard to a Statutory Enactment, and the decision is in plain conflict with Law of the First and Second Order; the decision is Common Law in name only and should be reviewed at the earliest possible moment, and like a corrupt Statute, it should be set aside as unconstitutional. Common Law in Fact, comprises all Statutory Enactments, which when tested by the Court of Last Appeals are found to be in harmony with the spirit and letter of Law of the First and Second Order. Thus the Supreme Court rightly deals with Statutory Law and rightly reverses its own mistakes in perfect accord

with the true relationship existing between Law of the First and Second Order. The function of the office of the Supreme Court therefore is, when properly approached and when the right relationship is once established between the three general classes of law, to set aside as unconstitutional all vicious Statutory Enactments and all past decisions of courts which are found to be in conflict with

THE LAW OF CHRIST.

With the foregoing relationship of the different orders or kinds of law once established the Supreme Court should make no mistakes. With such an arrangement we should be able to set aside as unconstitutional all the ills that afflict society; and at the same time we should be able to maintain as constitutional from generation to generation all those Statutory enactments which, when executed, administered and enforced, tend to promote the domestic, the educational, the industrial, the moral and social interests and welfare of all the people. When the logical natural relationship existing between the three general orders or kinds of law, shall once have been established through the active endeavor of Christian citizenship, the unique position and the far-

reaching power of the Supreme Court to maintain the right and set aside the ills that afflict society, will be readily discovered. Our readers, however, may come into immediate possession of this valuable information in the pursuance of the study of the Diagram, as we proceed with its construction.

JUDICIARY

D S O - S - C E D

UNCONSTITUTIONAL

Statutory Law

Law of
The Third Order

Common Law

Law of
The Third Order

UNCONSTITUTIONAL

THE CONSTITUTION

Law of The Second Order

THE DIVINE LAW

Law of The First Order

I II III IV V VI VII VIII IX X
Rights of God Rights of Man

We call the attention of our readers to the newly added section in the form of the letter T, in which is written JUDICIARY DECISIONS. This is the logical natural position that the Supreme Court occupies in reference to the two kinds of law designated as Law of the Third Order—the two kinds of law which we place on a parity;—the two kinds of law with which the Supreme Court has to do. As Statutory and Common Law, in a Christian government do rest upon the double basis—Law of the Second and First Order, so the Supreme Court should, as it appears to do in the Diagram, rest all Judiciary Decisions upon the same double basis. On this plan the Supreme Court, as it were, would plant the feet of its standing upon this double basis; and, with its strong right arm outstretched, as you see it in the Diagram, it should be able to maintain as constitutional and hold forever secure upon this double foundation, all Statutory enactments which are in pursuance with the same. On this same plan the same Supreme Judiciary, with its strong left arm outstretched, should be able to maintain and hold forever secure upon this double basis all Common Law, all decisions of courts, its own included, which are found to be in pursuance with the same. On this God-devised plan the Supreme

Court should also be able to fling to the right and to the left as unconstitutional, all Statutory Enactments and all principles at Common Law, which are found to be in conflict with this double basis. On this glorious plan, and on this plan alone, the Supreme Judiciary may become the firmest bulwark of our cherished liberties and our free institutions. On this plan, the Supreme Court should be able to cast into the furnace of God's consuming ire all Statutory enactments, and all past decisions of courts, that have resulted in the sacrifice of the paramount interests of the people. On this plan, we will eventually attain not only to the physical, moral and spiritual emancipation of our species from the thralldom of the dominion of incorporated insatiable greed; but we will lift the whole populace of the country and of the world into full possession of the higher civilization which may very properly be designated,

THE NEW HEAVENS AND THE NEW EARTH.

Then, "The light of the moon shall be as the light of the sun: and the light of the sun shall be as the light of seven days, and there shall be no need for the light of a candle;" for the di-

vinely directed genius of man in electric display will cause the night to blaze as day, until it may be truly said that the Lord God is the light thereof. On this plan you will now observe that our Scriptural Diagram is complete.

GOD OVER ALL

Christ is King ♦ The Bible Law

OVER FOR
THE NATION

JUDICIARY

UNCONSTITUTIONAL

Statutory Law

Law of
The Third Order

**D
E
C
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S
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O
N**

Common Law

Law of
The Third Order

UNCONSTITUTIONAL

THE CONSTITUTION

Law of The Second Order

THE DIVINE LAW

Law of The First Order

I II III IV V VI VII VIII IX X

Rights of God

Rights of Man

On this plan and on this plan alone, God is over All. On this plan and on this plan alone, Christ is King Over the Nation; and the Bible is Law for the Nation. On this plan and on this plan alone, the Lord Jesus Christ will dispense the providences that will eventually subjugate the world of nations unto Himself.

CHAPTER VII.

SCRIPTURAL ENTRENCHMENT POINTING TO THE NEW HEAVENS AND THE NEW EARTH.

SCRIPTURAL ENTRENCHMENT.

“I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”

“And the angel of the Lord called unto Abraham a second time out of heaven, and said, By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.”

“Ask of me and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession.”

“All the ends of the earth shall remember and turn unto the Lord; And all the kindreds of the

nations shall worship before thee. For the kingdom is the Lord's, and He is the ruler over the nations."

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents. The kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him; all nations shall serve Him."

"I saw in the night vision, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days. and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

"For neither doth the Father judge any man, but He hath given all judgment unto the Son that all may honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which sent Him."

"And Jesus came to them and spake unto them, saying, All authority hath been given unto me in

heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you, and lo, I am with you always, even unto the end of the world."

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him sit at his right hand in heavenly places, far above all rule and authority, and power and dominion, and every name that is named, not only in this world, but also in that which is to come; and he put all things in subjection under his feet and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all."

"Have this mind in you, which was also in Christ Jesus, who being in the form of God, counted it not a prize to be on an equality with

God, but emptied himself, taking the form of a servant, being made in the likeness of men, and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name, that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

"This is the antichrist, even he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; he that confesseth the Son hath the Father also."

"He that hath the Son hath the life; he that hath not the Son of God hath not the life."

"Everyone therefore who shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

"Whosoever goeth onward and abideth not in the teaching of Christ, hath not God; he that abideth in the teaching, the same hath both the Father and the Son."

"And the seventh angel sounded, and there fol-

lowed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord and of his Christ; and he shall reign forever and ever."

"And out of his mouth proceedeth a sharp sword, that with it he should smite the nations; and shall rule them with a rod of iron, and he treadeth the winepress of the fierceness of the wrath of Almighty God. And he hath on his garment, and on his thigh a name written, King of Kings and Lord of Lords."

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah, for the Lord our God, the Almighty reigneth."

"And I saw thrones, and they that sat upon them, and judgment was given unto them; and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first

resurrection; over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

THE NEW HEAVENS AND THE NEW EARTH.

When the glory of Christ's kingdom shall appear, the people will say:

The aggregate of all right teaching in the past has brought us to see the new heavens and the new earth. Behold! The people are now all righteous, for the spirit of the Father and the Son has been poured out upon all flesh. There is no more need that "one man should say unto his brother, know the Lord;" for "The knowledge of the Lord now covers the earth as the waters cover the sea"—broad and deep. The desert now literally blossoms as the rose, for there is no more curse. The Lord has rebuked the devourer for the sake of His covenant people. There is no more the caterpillar, the canker worm, the palmer worm, mildew, rust. The Lord now pours out the early rain and the latter rain, and each in its season, just when it is needed. He pours out the early rain and the latter rain gently, with no room anywhere for a cyclone or a hail-storm. He causes the early rain to reach to the latter rain,

with no room between for drought. The great motor force now impelling the conduct of men is love to God and love to man, and the will of the Lord now appears to be done on earth as it is in heaven. Men have now come to regard the Sabbath both as a day of rest and a day of worship. They also exhibit a profound reverence for the sanctuary. Our churches are now crowded to the doors, and there is no more the voice of the vulgar and profane in all our borders. The materialistic age has passed away, and the fatherhood of God and the brother of man is universally owned and recognized. We have arrived at the gospel solution of the once perplexing question of Capital and Labor, and flesh and blood and the souls of men are no longer sacrificed upon the lustful altar of insatiable greed. The liquor traffic is dead, and together with its associate evils, has passed away like morning clouds after a night's rain. The great Armageddon—the last great battle has been fought, and the corrupt powers of the old earth have been dashed to pieces like potter's vessels. The fowls of heaven have had their great supper, and after babbling conference have scattered again to the four winds of heaven. The continents have been divorced by canals, and the oceans have been

wedded by the kissing of their waters, and do now bear upon their united bosom the commerce of all nations, in universal reciprocity and free trade, in accordance with the ethics of the Decalogue, the Sermon on the Mount and the Golden Rule. Science is so perfected and our world is so effectually electrolighted that it may verily be said, there is no night there. Aerial navigation is now in sharp competition with transportation by land and sea, and our airships may now be seen sporting with the American Eagle in God's pure ether. With all this in view it may be said there is no more sea to obstruct the world's commerce. All important acts of legislation are now in accord with the Law of Christ, and there is no longer the conspiring of our law-makers with capital for a general hold-up of the masses. Instead of bribe-giving capitalists, and bribe-taking politicians, we have arrived at Municipal, State and National ownership of all natural monopolies, by the right of eminent domain and in the interests of all the people. As one of our noble White Ribbon women has said,—Pennsylvania has become the "Quay-Stone State." But, blessed be God, this is no longer true. It is the Key-stone State again,—purified and redeemed. We are now well able to effectively

apply the universal doctrine of arbitration in the settlement of all difficulties and disputes; and are now ready to encore the angels who sang at the first advent of Christ, to sing the same glorious song as prophesy fulfilled: "Glory to God in the highest, and on earth peace, good will to men." For there is a world of nations all at peace with one another. Hallelujah, for the Lord our God, the Almighty reigneth.

PART SECOND. CHAPTER I.

THE SABBATH A SIGN.

Exodus Thirty-first Chapter, Thirteenth Verse. "Speak thou also unto the Children of Israel, saying, Verily ye shall keep my Sabbaths: for it is a sign between me and you throughout your generations, that ye may know that I am the Lord which sanctify you." The many great occurrences in men's lives appear to have been largely influenced and effected by signs. We have come to regard this thought, as a marked feature in individual history, from the creation of the world, even unto this day. It matters not how religious, or how superstitious men may be; they are all the time seeking to be directed and favorably influenced by the supernatural. The nearer men are to God and Christ, the more definite are their views as to what constitutes the supernatural. The further men depart from God and Christ, the more they are inclined to superstition. The Apostle Paul regarded the stoics in Athens, as being altogether too superstitious * * * Some men observe the signs in the sun; and others ob-

serve the signs in the heavens. Belief in a sign from God is a virtue, whilst being guided by superstition is the sin of ignorance. And ignorance in such case, certainly is not bliss. Bliss, indeed, lies in a real sign from God. The diurnal revolution of our earth upon its axis, is a definite sign to all who know the living and true God ; that we shall continue to have the succession of day and night ; which insures to men a time for labor and a time for repose. The annual revolution of our world around the sun is a definite sign from God that we do not live in a world of chance, and, that while sun and moon endure, we shall continue to have summer and winter, cold and heat, seed time and harvest. God's six period method of bringing order out of chaos, followed by the single period of the reposing of his creative energy, was given as a perpetual sign of the weekly recurrence of the holy Sabbath. In exact harmony with the wisdom of God as indicated in this plan, the law of the Sabbath appears to have been written in the very fibre of man's being. The infinite wisdom of the great Creator in this matter, is plainly evidenced. After this process, all the way down through the ages, God has been schooling the physical man into due regard for the moral nature. God made it necessary that man

should require a periodical day of rest in addition to his nightly repose. The plan was necessary, not only that he might continue to remember that there is a God, but that he might have both time and sufficient energy to induce him to worship the great Creator * * * When the whole world of mankind (excepting one family), waxed wicked and forsook the Lord, the Almighty took that one family in the hollow of His hand, as it were, and lifted it, morality, religion, the family altar, the Sabbath and all, from the antediluvian side of the flood to the post-diluvian side. Those who had forgotten the Lord and the Sabbath; had been forgotten by the Lord of the Sabbath, who left them effectually silenced on the antediluvian side of the flood. Are we not justifiable in concluding that the corrupt conditions which were so effectually silenced on the antediluvian side of the flood should never have been introduced again on the post-diluvian side of the flood? When such corruption is discovered, all the faithful sons of Noah should bend every energy to have it expunged. When Noah had safely landed on our side of the flood,—the Lord appeared to say unto him: Here you are Noah, safe and sound. Now Noah, you can preach the preaching of righteousness, for there is no opposition. When the

great patriarch had stepped upon the dry land, his first thought was gratitude, and his first act was worship, and the Sabbath had safely landed on our side of the flood. Noah was not superstitious, but God had determined to reassure his confidence. "And God spake unto Noah and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, the fowl, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth. And God said, this is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations; I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant

between me and every living creature of all flesh that is upon the earth. And God said unto Noah: This is the token of the covenant which I have established between me and all flesh that is upon the earth." Blessed assurance. Blessed token. Blessed sign. This is the sign which God Himself had painted in all the colors of the rainbow in its first appearance. Truly, it was a picture of celestial art and beauty in the indescribable blending of the hues in ineffable effect. This covenant between God and Noah, is the most painstaking paragraph in the Bible; for the establishment of the faith of a saint of God, in the steadfastness of the covenants that exist between God and His people. With this covenant in view, all skepticism should have been forever swept from the earth by the flood. With this covenant in view, the spiritual life, the family altar, the holy Sabbath, and the church of the living God, should have been rendered forever stable and secure. Thus the world had been washed from its impurity, and the holy Sabbath and every thing sacred had been safely lodged on our side the flood, and rendered secure so far as the saints of God are concerned, by the sign of the covenant in the heavens. Thus the holy Sabbath became the inheritance of the faithful, and by natural genera-

tion it was passed on until it reached Abraham, Isaac and Jacob, and on through the Egyptian bondage, and through the Red Sea to the Mount of God, where the Law of the Sabbath, together with the other commandments was indelibly written by the hand of God upon the select granite of Horeb. This same Law of the Sabbath was repeated and rehearsed in the audience of the people, by the great Lawgiver through His prophet Moses, until the congregation of Israel had arrived at the banks of the Jordan. To all God's people the following will ever be regarded as a most interesting and profitable statement of the Sabbath question: "Speak thou also unto the children of Israel, saying, verily ye shall keep my Sabbaths; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord which sanctify you." This is plainly written, as a sign of a covenant relationship between God and His people; for it must be evident to every one, that God will sanctify His own people only. When He thus sanctifieth a peculiar people unto Himself, he can truly say unto them, ye are my sons and daughters, and they can say in turn, Abba Father. And, according to this portion of Scripture, this is the relationship that exists between all true lovers of the

Sabbath and God the Father. The Sabbath cherished, loved and revered in the heart of a people, should ever be received as a sign of the abiding love of Christ. It is the token of an everlasting covenant. "I am the Lord which sanctify you."

There are but two kinds of sanctification, viz: the sanctification of consecration for service; and sanctification for heaven. Certainly all those who truly love the Lord Jesus Christ and the Sabbath will attain to sanctification in both senses. The person who can truly say unto the Lord: Lord, thou knowest all things; thou knowest that I love the blessed, holy Sabbath with all its sacred rights and privileges; the Lord can say in quick response, "I have loved thee with an everlasting love," and thenceforth I will impart to thee the sanctification of consecration for faithful service. "I will never leave thee; I will never forsake thee;" and when the days of thine earthly pilgrimage are at an end, I will see to it that thou shalt never part this life until thy soul is fully sanctified for heaven. Joy to the world of believers! The Sabbath is a sign of sanctification.

All those, who from the supreme motive of love to God and Christ, will remember the Sabbath day to keep it holy in the true spirit of the institution; it is a definite sign that they will live a

godly life in this present evil world, and that "they will bring up their children in the nurture, fear and admonition of the Lord." "They will be living epistles, known and read of all men." Moreover, when they depart this life, they will leave the world better than they found it.

Again, all those who from proper motives, remember the Sabbath day to keep it holy, it is a definite sign that they will be good citizens. They will not give our policemen trouble. They will be in church on Sabbath, and we will not look to see them before our police courts on Monday. It would be an unusual sight, indeed, to see our police walking up and down the aisles of our churches, proclaiming in the audience of the devout worshipers; we are here, ye saints of the most high God. We are determined that ye shall not disturb the peace and good order of society. We will see to it that ye continue to be civil. Nay brethren. The grace of God in the heart of a Christian people, together with profound respect for the holy Sabbath—is the police force for the church of Christ. It is the divine process of making men civil. There is another field of service and of duty into which our police must enter. The police force is constantly on the slimy, serpentine trail of the Sabbath breakers. They are

seeking out the infernal dens of the babbling drunkards, the gamblers, the whore-mongers and such-like from day to day. What shall we say as to our drunken, gambling, whore-monger politicians and so-called law-makers, who are ever on the alert to take bribes, and who are constantly exercising themselves in the field of political canvass in the lobbies, to break down and repeal our Sabbath laws? They are the avowed enemies of Christian civilization and of our free institutions; and are more to be dreaded than famine, and sword and pestilence—for God is often under the necessity of employing one, or all of these, for the overthrow of such usurpers. Such personalities are the devil's advance agents in the establishment of the schools of anarchy where the Christless hoards are ripened and graduated to break every law of God and man, which corruption, when taken in the aggregate, unless a check is put upon it by wholesome endeavor, will eventually result in a reign of terror. We call upon the Christian citizenship of this great country, ere it be too late, to speedily awake from a state of lethargy and seeming indifference, and to enter at once upon a peaceful moral crusade, such as has never yet swept the American continent, which will result in social and political house-

cleaning from cellar to garret. Thus we may be able to maintain our Sabbath laws in spite of all insane opposition; for the Sabbath is a sign of everything else that is desirable in our civilization. If the Sabbath be taken from us as a protected institution, then woe be to the Christian type of the family; to the Christian church, and to every Christian usage and custom in the State and Nation. The united church of the living God must stand in one unbroken phalanx in defense of the Diamond of Days, in order that it may be possible to school the succeeding generations in civil manners and morals. When we are thus able to educate all men, then all men will be civil, and we will have but little use for policemen, city or state prisons. The Sabbath is a sign of all that is good in the Family, the Church and the State; and all who are good, will count it a privilege to spend and be spent in its defense.

By prayer and by faith, in the constant exercise of untiring zeal and energy, in a life of self-sacrifice on the part of all those who truly love the Lord Jesus Christ: we should be able to pass down to our children, and our children's children unto the latest generation—the better inheritance—the Christian Sabbath. This can only be effected by the aggregate of all right teaching. For, it is the

aggregate of all right teaching in the past, that has given to us all that is desirable in the present : and it will require the aggregate of all right teaching in the future, to usher in the kingdom of our Lord and Saviour Jesus Christ. The Sabbath is a sign of all that is good in our present civilization ; and it is a type of all that is desirable in the future life, and we are to speak unto all nations to this effect. "Speak thou also unto the Children of Israel, saying, Verily ye shall keep my Sabbaths : for it is a sign between me and you throughout your generations, that ye may know that I am the Lord which sanctify you."

PART SECOND—CHAPTER II

ADVANTAGES OF A WELL-SPENT SABBATH.

Isaiah fifty-eighth chapter, thirteenth and fourteenth verses.

When, in the use of Scripture language, we are asked to define a well-spent Sabbath, we usually refer our readers to the thirteenth and fourteenth verses of the fifty-eighth chapter of Isaiah: "If thou turn away thy foot from the Sabbath, from doing thy pleasure upon my holy day, and call the Sabbath a delight, and the holy of the Lord honourable, and shalt honour it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord, and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." These verses furnish not only a Scriptural definition of a well-spent Sabbath: but, they plainly indicate also the many advantages that will accrue to a people from the proper observance of the same. When we are asked for a concept of the opinion of the Church

of Christ, as to what constitutes a well-spent Sabbath: we usually direct the attention of our readers to the answer to the question as found in the Westminster Shorter Catechism: "How is the Sabbath to be sanctified?" Answer: "The Sabbath is to be sanctified by an holy resting all that day, even from such worldly employments and recreations, as are lawful on other days: and in spending the whole time in the public and private exercises of God's worship; except so much as is to be taken up in the works of necessity and mercy." When we are asked for a definition of a well-spent Sabbath in our own language, to be made so plain that even a child may be able to comprehend: we usually enlarge upon the above definitions as follows: When we open our eyes upon the First day of the week, before we have time to lift our heads from the pillows; we should thank God, that we have been permitted to behold another day of the Son of Man upon earth. A little later, when we have arisen from our beds, and are clothed and in our right minds, like little children, we should bow in secret prayer, and, our Father who seeth in secret will reward us openly. When we sit down to our bountiful tables, on the Sabbaths and on the week-days: we should never fail to ask God's blessing upon the

provision set before us: and after we have eaten to the full we should devoutly give thanks to the Giver of all good, for supplying our needs from day to day. When the proper hour has arrived, we should joyfully turn our foot to the sanctuary, where, with enrapture of soul, we will join in the celebration of God's praise, and prayerfully listen to the reading and preaching of the Word. After service we should turn to our homes to engage in the reading of religious journals, and good books, but more especially the Holy Bible;—with no time anywhere for the sandwiching in of a Sunday newspaper. We also recommend that much time be spent in holy meditation, with ample time also for all real works of necessity and mercy. There must be abundant time, moreover, for catechumen exercises, that we may be able thereby to bring up our children "in the nurture, fear and admonition of the Lord." Let this wholesome fact also be kept in constant memory: It should require as much thunder, and lightning, and hail and rain to keep us from Church on Sabbath, as it does to keep us from our places of business on Monday. When the Sabbath is drawing to a close, we should re-assemble around the family altar and engage once more in the blessed exercises in family worship. When we have returned to our bed-cham-

bers, we should reverently bow once more in secret prayer : and, when once again our heads press the downy pillows, just before dropping into unconsciousness in slumber, we should softly whisper in the ear of our Saviour the prayer of gratitude and thanksgiving that we have been permitted to make another Sabbath day's journey toward the Celestial City. We believe this outline to be in accord with the mind of Christ as to what constitutes—

A WELL-SPENT SABBATH.

There is a suitable Golden Text, for every Sabbath-school lesson and for every paragraph of Scripture. And, almost every verse of Scripture may be said to contain a key-word, which if we are wise enough to be able to select, will be of great advantage in unlocking and unfolding the mind of Christ concerning any and every great question. In the verses now under consideration, we desire to discover the mind of Christ, as to what constitutes a well-spent Sabbath.

The great prophet Isaiah, as he was moved by the Holy Ghost, was instructed to cry aloud and spare not against four dominant National sins, *viz.* : Idolatry, oppression, drunkenness and Sabbath-breaking. The Lord saw the waywardness

of the Congregation of Israel in transgressing against the law of the Sabbath. The Lord expressed His mind as is recorded in the thirteenth and fourteenth verses of the fifty-eighth chapter of Isaiah. He saw that the great body of the people had turned aside after iniquity, and He marked the way of the transgressors. In the days of Isaiah, and in the days of the Lord Jesus, about the only way men could arrive in perdition was to walk there. The following may be regarded as a literal rendering of the mind of Christ touching this question: "Wide is the gate, and broad is the way that leadeth to destruction, and many there be that walk therein." He saw that the multitudes were out after their own pleasure on the Sabbath, and that their feet were turned in the direction of evil. Observing the wayward feet of the transgressors, He said unto the great prophet: "Cry aloud and spare not." Say unto the people: "Turn ye; turn ye! Why will ye die, O house of Israel? * * * F-o-o-t is the Key-word in the turnings of the congregation of Israel, as relates to all matters of transgression. If thou wilt turn away thy f-o-o-t from doing thy pleasure on my holy day, etc. And, why does God notice the way transgressors choose to turn their foot upon the Sabbaths? Why does the shipmaster turn

the little helm on the ship? When the great ship at sea is tempest-tossed, it is a very important matter, how the shipmaster adjust the helm. He may so adjust the helm that the ship with her precious cargo may be dashed to pieces upon the rock-bound coast; or, he may so adjust the helm that she will turn about at his pleasure, and pass out upon the broad bosom of the great deep, where she will outride the storm in safety; and at last arrive in the desired haven with her precious cargo of human freight. In like manner the foot is the helm to the human body. Whithersoever the foot turneth, thither the whole body will turn, and convey the soul that is within to the same destination. The people were walking in the broad road to perdition in the days of the great prophet Isaiah, and the Lord instructed him to invite them to turn away their foot from doing their own pleasure on the holy Sabbaths; and, instead thereof, to turn their foot to the sanctuary—to the place of prayer, and finally into the golden streets of the New Jerusalem. In our day there are many ways of turning the foot in the direction of sin and death, besides walking therein. Walking, indeed, in the ways of evil on the Sabbath, was the antiquated, old-time method of slowly passing in the direction of eternal ruin; and yet, the condi-

tions became so alarming, that Isaiah was instructed to cry aloud and spare not. And, when we behold in our day upon the Sabbaths, the multitudes of people in swifter locomotion, in the use of modern means of rapid transit, in the turning of their foot in the mad rush in the direction of eternal destruction; how much more intensely vehement should be the cry of all God's ambassadors: Turn ye; Turn ye; Why will ye die, O house of America! When the bicycle craze was at its climax; it is estimated that during the twenty-four hours on the pleasant summer Sabbaths, in the Greater New York; as many as two hundred and fifty thousand persons were estimated to turn their foot on the treadle after their own pleasure on the Lord's most holy day. Nearly one hundred and fifty thousand persons are now engaged in turning their foot after their own pleasure, in the publishing, exposing for sale, selling and delivering Sunday newspapers in our country on the Sabbath. There is more of secularizing power in one square inch of the Sunday newspaper, than in one square inch of anything the devil has in this world. And, since the Sunday newspaper is surfaced by square measure; it may very appropriately be designated as, the devil's square measure, for the speedy landing of

its victims in perdition. It is also estimated, that there are now directly interested in the active management of the liquor traffic in our country, one million five hundred thousand persons. The persons engaged in this nefarious traffic, are not satisfied with the operating and turning of their foot in the business six days in the week ; but, through the activities of their advance agents—Bishop Potter, Dr. Rainsford, Dr. Parkhurst, Attorney General Jerome and others, they are besieging our legislatures to authorize them to operate the saloons on the Sabbath. Strong drink is rated by cubic-measure, and there is more of damning power in one cubic inch of adulterated rum, than in one cubic inch of anything the devil has in this world ; and, the use of the devil's cubic measure, will result in the eternal damnation of more souls in a single year, than the above named dignitaries are likely to bring into saving relationship to Christ, if they were to continue to preach for a Millennium. Moreover when we consider the armies that are now engaged in the United States mail service ; and in the management of our great railroads in inter-state commerce, Sunday excursions, and such like ; together with the four million five hundred thousand adult white and black slaves, that are now forced by the insatiable greed

of the combined heads of capital to perform seven days' labor for less than six days' pay, all of which by fraud and iniquity results in a general hold-up of the masses; is it not high time that all mighty men of God should cry aloud and spare not, saying: Turn ye; Turn ye; Why will ye die, O house of America! Is it any marvel then, that the Lord stoops to observe the wayward turn of the foot of the American people on the holy Sabbaths? The way a man chooses to wink his eye, to turn his hand or foot on the Sabbath is a definite index to his character. Indeed it often forecasts that he shall eventually land in the States prison, or on the gallows and in perdition. Every turn of a man's foot on the Sabbath, also marks the character of his citizenship. We are at times mortified and forced to hang our heads for very shame, that many of our United States Senators and Representatives; after sitting all day long in legislative session on the Sabbaths; have left the halls of legislative council in the evening so beastly drunk; that it required two assistants—one on either side, to escort certain of them to the cab, when the day's sessions were at an end.

SETTING THE PACE.

Colonel Roosevelt set the pace for the impetu-

ous dash at San Juan Hill. It was done without the wisdom of careful reconnoissance. He and his courageous followers were saved from being cut to pieces by the timely support of a regiment of colored soldiers. Truly, the dashing pace was heroic, but the valiant and timely support was heroism. And here lies historic room for the dividing of honors.

A KIND PROVIDENCE FOLLOWED BY INGRATITUDE.

The same spirit of impetuous dash recently brought the presidential party into collision with an electric car ; where one man was killed outright, and where the President was wounded and bleeding in head and limb. It appears that this incident, where the President narrowly escaped with his life, was not followed by a marked degree of gratitude to Christ the King. A few weeks later President Roosevelt, on a Sabbath morning, was again on the dash. He stepped from the platform of a passenger train, about eight o'clock A. M. He was met at the station by a regiment of cavalry. The officers and soldiers desired to keep up the representation of a rough-rider President. In a moment he was mounted upon one of the finest steeds. With hurrahs and cheers he was on the wing again. He was—

SETTING THE PACE for the entire regiment at neck-break speed. In the thunderous dash for about one and one-half miles the President led the van to the field of review. A number of the troopers were thrown from their horses and required hospital treatment. At the field of review the President was entertained by muster, and parade and an exhibition in the pleasing new drill in calisthenics for about an hour and a half. He expressed himself as exceedingly well pleased; after which he enjoyed the happy privilege of dining with the officers, and visiting with officers and soldiers. Thus a large portion of the holy Sabbath was spent, and in the evening the President was privileged with attendance at church, where he was wont to bow his head with the devout worshippers. We are sorry at the President's disregard for the sanctity of the Sabbath. In this particular he has given his prestige to the side of the lawless, the vulgar and the profane. Where is the spirit of a Washington, a Lincoln, a Garfield, touching the important question of the Sabbath rest? The President's sin seems to have been written in his chastisement. If I were a Christian physician; I would diagnose his case as follows: The ungrateful limb that was wounded in the trolley disaster, which afterwards became

the unhallowed limb in the cavalry dash, was remarked by Providence, as, the inflamed limb requiring surgical treatment, resulting in the canceling of his western program, and the humiliating return to Washington, where he has had ample time for repentance, and where he may possibly have the desire of his soul quenched between the two fires of the eastern and western doctrine concerning trusts and tariff revision. King Emanuel—in the irresistible sway of his royal scepter in a series of providences, may yet move the President in some degree at least, to atone for his impetuous sin, by making definite recognition of the Lord Jesus Christ in his next Thanksgiving Proclamation. The German Turners and The American Secular Union, both of which are now mighty national organizations, have resolved that they will never cease their effort, until they have succeeded in abrogating our Sabbath laws in every State in the Union. O when will the entire church of Christ awake in defense of her own life, and in defense of our every cherished institution!

EVIDENCES OF CONVERSION.

Love for the Sabbath and the joyful turning of the foot of a people to the sanctuary, may be taken as evidences of conversion. When a person

ceases to do his own carnal pleasure on the Lord's Day, and as a matter of his own volition, he turns his foot to the house of prayer: he is either a new creature in Christ Jesus, or, soon will be, if he continues to make progress in the direction of heaven. A person becomes a new creature in Christ Jesus, very soon before he comes to have a marked degree of love and respect for the Sabbath, or, very soon thereafter. When he is able, from the depths of his soul, to make the three-fold declaration, as is found in the Scripture text: to me,—“The Sabbath is a delight; and the holy of the Lord honourable:” we believe the Lord will honor him with the gift of the Holy Spirit in immediate conversion, resulting in a life of consecration. When he can truly say, the holy Sabbath with all its benign influences and sacred privileges, is the joy of my life; it is the blessed holy day of the Lord; and I count the Sabbath, not only an honorable institution in itself, as it comes once every seven days, freshly coined from the mint of heaven; but I now count it a matter of the highest honor and privilege, instead of being numbered with transgressors, to be found in communion and fellowship with the children of God, in the full enjoyment of the Sabbath, together with all its sacred rights, institutions and

privileges. Such wholesome reflection, should result in great consolation to persons of all ages, who find themselves in possession of such blessed experience. It should result in great exaltation of soul also ; for, God has announced that He will cause all such persons:—"To ride upon the high places of the earth." This means, no doubt, that all persons in this relationship to God, and Christ, and the Sabbath,—shall not need to go through the world, as it were, limping and on crutches. They shall be made to ride upon the high places of the earth. That is, the person will be exalted in the estimation of God, angels and men. He will be exalted in the mind and hearts of the higher intelligences in all worlds. He will be so divinely directed in his vocation and calling ; as to be speedily exalted in the estimation of all good people. He will even come to be exalted in the estimation of bad men and devils ; when they indirectly come in contact with the source from which he derives his power. Thus the Lord exalted Abraham, and Moses, and Elijah, and Peter, and Paul, and Knox, and Hale, and Gladstone and Frances E. Willard. The Lord of the Sabbath will not only cause His people "To ride upon the high places of the earth ;" but He will also, "Feed them with the heritage of Jacob." The

great seal of heaven is affixed. The decree has gone forth. "The mouth of the Lord hath spoken it." He will indeed—

"FEED THEM WITH THE HERITAGE OF JACOB."

In covenant relationship, this was the heritage of Abraham; which was the heritage of Isaac, which was the heritage of Jacob, which was the heritage of God's covenant people, which was a land flowing with milk and honey. Milk, the truest type of all foods; honey the sweetest of all sweets. Blessed inheritance. Milk and honey, the truest types of all spiritual and new covenant blessing, procured by the atoning death of Christ upon the cross, and designed from the councils of eternity for the nurturing of the souls of His people unto eternal life. The land of Canaan itself, also being a type of the heavenly Canaan, where an innumerable company of the redeemed, together with Christ in the presence of the holy angels, are to enjoy one unending Sabbath in the immediate vision and fruition of God.

JESUS IS LORD

of the

SABBATH

A A

DAY of REST || DAY of WORSHIP

TO FOR

ALL PEOPLE

THE SABBATH A GIFT

FROM

GOD TO MAN

Results

Family
Re-union

Health
Wealth

Character
Influence

Prosperous
Life

Remember the Sabbath Day to keep it holy. Six days shalt thou labor and do all thy work: but the Seventh Day is a Sabbath unto the Lord thy God: In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the Seventh Day; wherefore the Lord blessed the Sabbath Day and Hallowed it.

Results

Heavenly
Communion

Grace
Honor

Wisdom
Power

Eternal
Life

GOD AND MAN

BETWEEN

THE SABBATH A SIGN

Sabbath Legislation

THE CONSTITUTION

THE MORAL LAW

PART SECOND—CHAPTER III.

THE MIND OF CHRIST ON THE SABBATH OR THE SABBATH FOR MAN.

Mark second chapter ; twenty-third and twenty-eighth verses ; and Mark third chapter ; first and sixth verses.

On a certain Sabbath Jesus and His disciples were on their way to church. The Jewish synagogues were the churches in those days. They were the nearest semblance to our modern churches. The custom of the Saviour was to enter into the synagogues on the Sabbaths and to teach the people.

Jesus and His disciples were on their way to church without breakfast. It is written, "And His disciples were a hungered and began to pluck the ears of corn, and to eat." We have no certain knowledge as to the real reason for their being hungry. We can only assign a probable reason. The Saviour having entered upon His ministry, once called the attention of the people to the fact, that He had not a pillow that He could claim His

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own. In pathetic language he was heard to declare: "The foxes have holes, and the birds of the heaven have nests; but the Son of Man hath not where to lay his head." "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor that ye through His poverty might become rich." He was homeless and homeless persons are often hungry. His disciples had forsaken all to follow Him and were in like condition with Himself. We will make mention of another probable reason for their being hungry. Perhaps they all had lodged the night before in the ideal home at Bethany—the home of Mary and Martha and Lazarus—which may account for their taking their departure in the morning without breakfast. Our readers may feel somewhat surprised, that we should thus shadow the fair name of the delightful home at Bethany. Our line of thought is suggested by an incident which may have occurred at the tea-table the evening before. Martha—the model house-keeper—came unto the Saviour, in a somewhat petulant temper, and said unto Him, "Lord, dost thou not care that my sister did leave me to serve alone? Bid her, therefore that she help me." Our hearts are touched at the pathetic, yet gentle rebuke of the Saviour, "Martha, Martha, thou art

anxious and troubled about many things : but one thing is needful : for Mary hath chosen the good part, which shall not be taken away from her." If this incident occurred just before their sitting down to the tea-table the evening before ; Jesus may have said unto His disciples on retiring that night : if it has cost Martha so much worldly anxiety and care in waiting upon her Lord and His disciples at the tea-table : we will quietly take our departure in the morning without breakfast, not through resentment, but to teach her a lesson she will never forget ; not to be so much concerned with carnal things in the entertainment of strangers, but like Mary, begin earnestly to inquire after the more vital interests of her immortal soul. This incident has its own moral and may have been the occasion of the Saviour and His disciples' hunger on the Sabbath morning referred to in the Scripture lesson. It fully answers our purpose, however, to announce that they were hungry and on their way to church. In the parallel reading in Matthew it is plainly mentioned that, "At that season Jesus went on the Sabbath day through the corn fields ; and His disciples were an hungered, and began to pluck ears of corn, and to eat." Who among all our readers, will be willing like the Saviour and His disciples, to manifest such a

profound interest in the Holy Sabbath and the worship of God in the sanctuary, as to be ever ready to go to church—breakfast or no breakfast?

The Pharisees were also on their way to church. They had their splendid houses in which to dwell, and were no doubt sumptuously and well fed on this occasion; unless indeed, they were fasting to be seen of men, which was their self-gratifying custom. These same Pharisees, observing the conduct of the disciples in breakfasting from the harvest-field, regarded the same as a direct violation of—

THE LAW OF THE SABBATH.

They regarded the acts of the disciples in plucking the ears of corn, rubbing them in their hands and the blowing away of the chaff as miniature acts of reaping, and threshing and winnowing grain on the Sabbath. They were filled with indignation, and had it not been for the authority of the Cæsars, they would, no doubt, have attempted to have stoned them to death. In the consuming ire of their souls, they said unto the Saviour, "Behold, why do they on the Sabbath day that which is not lawful?"

THE REPLY OF THE SAVIOUR.

“And He said unto them, Did ye never read what David did, when he had need, and was an hungered, he, and they that were with him? How he entered into the house of God when Abiathar was high priest, and did eat the shewbread, which is not lawful to eat save for the priests, and gave also to them that were with him?” The historic incident here referred to, has reference to David and his faithful followers on the occasion of his flight from the presence of the persecutor—King Saul. David and the common people that were with him were ready to perish with hunger. In their extraordinary case of necessity, they were permitted to eat of the hallowed bread, which was by Divine authority set apart for the priests only. The blessed Saviour herein imparts to the Pharisees a new and important lesson. He teaches them that, that which is unlawful to do in the ordinary case with men, becomes lawful in the extraordinary case. Had David and the common people that were with him, presumptuously partaken of the hallowed bread, not being hungry, it is altogether probable they would have been smitten dead upon the spot, as were once Nadab and Abihu for offering strange

fire. But in the extraordinary case of their necessity, an extraordinary Saviour in the exercise of His sovereign love and compassion, was willing to extend to David and his followers, as well as to His own disciples extraordinary leniency and forbearance in perfect adaptation to their needs. Our blessed Saviour in justifying the conduct of David and his faithful followers, thereby justified the conduct of His own disciples in taking their breakfast from the harvest-field on the Sabbath, when they had nowhere else to get it. We will continually bless and praise the name of the Father, that our Saviour justifies real works of necessity upon the Sabbath day. He is in possession of undying sympathy for hungry men, and for a race weakened by sin. The Pharisee believed he had performed his whole duty to God and man, if in a cold legal life he observed but the outward letter of the law. He had no charity for human extremity resulting in human necessity.

The mind of Christ is directly opposed to the mind of the Pharisee. He requires that we continually observe both the spirit and letter of the law, in its adaptation to all real human necessities. We should continually bless and praise the name of God the Father, that His Son our

Saviour is not a Pharisee. We will now direct the attention of our readers to—

ANOTHER NOTABLE OCCURRENCE.

When they had arrived at the synagogue, Jesus discovered a man in the congregation who had a withered hand. His great heart went immediately out to the man, whom he at once invited to stand forth. The Pharisees ever on the alert, watched Jesus whether He would heal the man on the Sabbath day, not that they cared particularly for the Sabbath, nor that they should have a splendid opportunity to praise God for the deed of mercy, for it is written: "And the Pharisees went out, and straightway with the Herodians took counsel against Him, how they might destroy Him." They had but little, if any understanding of the beatitude, "Blessed are the merciful: for they shall obtain mercy." They would rather that a person should die from some miserable ailment than that some great philanthropist should perform a cure on the Sabbath day. There was deep-seated murder in their hearts, which might readily be discovered in the danger-flashes from their eyes. Jesus immediately detected in their countenances the evil intents and purposes of their hearts. That He was able to

read their innermost thoughts, is clearly indicated in the parallel reading in the Gospel according to Matthew, "And He said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the Sabbath day." In this part of the Bible narrative, we are made to see clearly, how Jesus continually exercises the profoundest sympathy for all afflicted persons: while at the same time, in the following language, He was heard to rebuke the envious Pharisees, "Ye blind guides, which strain out the gnat, and swallow the camel." Jesus performed cures, not only upon the Sabbaths but upon the week-days as well. He healed the impotent man, the palsied man, the crooked woman, the man that was born blind and the man with the withered hand, all on the Sabbath days, and in every case, He stirred the murderous criticism of the Pharisees. When He performed cures on the week-days, the chronic rebels were heard to complain, "By Beelzebub the prince of the devils casteth He out devils." Jesus had invited the man with the withered hand to stand forth. He had engaged in the

above controversy with the Pharisees: and, looking upon them with righteous indignation;—"And when He had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored." Every artery filled with the crimson fresh life-liquid, and every nerve tingled with renewed sensation. In this wonderful New Testament narrative, we have a vivid exhibition of the hardness of the hearts of unregenerate men, as was continually manifest in the life of the Pharisees. We have also the more glorious exhibition of the infinite love and compassion of our blessed Redeemer, both on the Sabbaths and on the week-days, for all persons suffering from hunger or disease. The study of the philanthropic character of our Saviour should result in a wonderful uplift in the sublime evolution of the social conscience, in the establishment of the kingdom of Christ on earth.

THE MIND OF CHRIST ON THE SABBATH.

It is the plain teaching of our Lord and Saviour Jesus Christ in His tremendous controversies with the Pharisees that, in addition to our devotions, holy meditations and the reading of good

books, especially of the Holy Bible, we are altogether justifiable in the performance of real works of necessity and mercy on the Sabbath days. Works of necessity: His disciples taking their breakfast from the harvest-field, when they had nowhere else to get it. Works of mercy: The healing of the crooked woman, the palsied man, the man who was born blind and the man having the withered hand all on the Sabbath days. The mind of Christ is ever found to be in sharpest conflict with the mind of the Pharisees. We should ever praise and magnify the great name of our God: that our new covenant Redeemer was not a Pharisee. We should rejoice evermore that His great heart can be touched with sympathy for suffering humanity. "For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin." We have a Saviour who justifies real works of necessity and mercy, everywhere and all the time.

PRACTICAL OBSERVATIONS

AS TO

REAL WORKS OF NECESSITY AND MERCY.

It is Sabbath morning. The hour for the pub-

lic worship of God has arrived. The Sabbath bells are summoning together the devout worshipers. You are clothed in your best robe and bonnet, and have just stepped outside your own door on your way to church. It is your supreme desire to unite with others in the matter of prayer and praise and to listen attentively to the proclaiming of the Gospel message. A messenger approaches in breathless haste and announces that there is a poor family in town, the members of which have had nothing to eat for more than three days, and the helpless mother and children are faintly crying to heaven for bread. The Lord of the Sabbath will justify you in turning about and in re-entering your home and in securing a basket full of provision and in journeying to that home and in administering provision to the world's poor, even though it should absent you from the church and deprive you of the entire hour of worship. If on another Sabbath, when on your way to church, a swift-running messenger approaches you and announces that there is a poor widow woman, who is taken with sudden illness and is suffering from excruciating pain * * * the doctor is out of town and she has no friend to do anything to relieve her: the Lord of the Sabbath will justify you in going

and ministering to her like an angel of mercy, even though it should absent you all day from the house of worship and even from the celebration of the sacrament of the Lord's Supper. "The Lord loves mercy rather than sacrifice." Such conduct is real mercy. Feed the hungry and minister to the sick as a matter of first duty and worship God afterward. When Jesus had performed this remarkable cure upon the man having the withered hand on the Sabbath day, the vehement wrath of the Pharisees knew no bounds. While many in the congregation, no doubt, were in a state of ecstasy, and were ready to leap to their feet and shout, Amen! Alleluiah! Glory to God in the highest! The Pharisees were so intensely indignant, they were not able to wait for the orderly dismissal of the congregation in the pronouncement of the Old Testament benediction. They, who could without any compunction of conscience, lift a sheep out of a pit on the Sabbath, could not tolerate the more humane conduct of the Saviour, in healing the crooked woman, the palsied man, the man that was born blind and the man with the withered hand on the Sabbaths; even though the logic He used in His own defense was absolutely unanswerable. While the Pharisee could lead an

ox or an ass to the watering as an act of mercy to the poor dumb brute: Jesus could say unto him, "And ought not this woman, being a daughter of Abraham, whom Satan hath bound lo these eighteen years, be loosed from this bond on the Sabbath day?" While the Pharisees were ever ready to lift a sheep out of a pit on the Sabbath, as an act of mercy to the poor dumb brute: Jesus could say unto them, "And how much is a man better than a sheep?" Notwithstanding when Jesus had performed a cure upon the man having a withered hand, in a public meeting on the Sabbath day, the Pharisees in a white heat of passion left the room. "And the Pharisees went forth, and straightway took counsel with the Herodians against Him, how they might destroy Him."

THE HERODIANS.

- And who were the Herodians? We are all familiar with the atrocious conduct of the bloody Herod, when he slaughtered all the little children in Bethlehem of Judea from two years old and under, in his attempt to slay Jesus when he was a little child. The Pharisees joined themselves with the murderous followers of this same bloody Herod, in a covenant how they might now de-

stroy Jesus when he had grown to be a man, and all because he had made a man every whit whole on the Sabbath day. O ye hard hearted Pharisees! How hardly shall ye escape the damnation of hell?

THE SABBATH FOR MAN.

“And He said unto them, the Sabbath was made for man, and not man for the Sabbath: Therefore the Son of Man is Lord also of the Sabbath.” We desire to call the attention of our readers especially to the clause—The Sabbath was made for man, and not man for the Sabbath. Shall we reverse this important declaration of the Saviour? Then it will read, the man was made for the Sabbath and not the Sabbath for the man. It will not do to reverse the Divine order. God did not make the Sabbath first, and then make a man to suit the Sabbath. He first made a man to suit Himself, and immediately thereafter He made a Sabbath to suit the man. God rested from the exercise of His creative energy on the Sabbath: and man being created in the image of God in the moral qualities of his soul, was commanded to be like God in His regard for the sacred day of rest. God performed six splendid days’ work in six days. At

the end of six days, He saw the perfection of His creative desire spread out before Him in universal display. At the early dawn of the first Sabbath, in the very beginning of the most resplendent day the world ever saw, while the Morning Stars did sing for joy, the Triune God did complacently, sweetly rest. It was then that the Word, surrounded by enraptured angelic hosts, in the audience of the one man, in universal language, did proclaim all very good. While the vast universe was freshly animate with Divine energy, it was not only appropriate that God should rest, but that man should spend the first entire day of his being in blissful contemplation and unutterable adoration. God accomplished all his desire in six days. This was the best six days' work ever accomplished. It was unnecessary that He should exercise His creative energy on the Sabbath. God did set for us the example. He worked six days and rested one. "For in six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed." He was complacent, satisfied,—not weary and rested. "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." He then com-

manded the creature fashioned after His own image, "Remember the Sabbath day to keep it holy." The law of the Sabbath was written in the very fiber of man's being, more than four thousand years before the incarnation of the Lord of the Sabbath. The Lord of the Sabbath seemed to say unto the man: Thou art in the likeness of God, work six days, rest one. *Work six days, rest one.* WORK SIX DAYS, REST ONE. Be obedient unto the Divine command, and thou shalt attain unto God's full blessing. Be obedient unto the Divine command, and thou wilt accomplish more in six days, working reasonable hours, and live longer to enjoy the fruits of your labor; than if like the notorious Atheist, thou shouldst forget God and regard all days alike, and labor seven days in the week and longer hours in the day. This statement seems to be in accord with the declarations of some of our great life insurance companies. These great business corporations seem to have arrived at their conclusions, without ever having looked between the lids of the Bible. They have declared that, "They would rather take risk on the life of the average Christian man, who is privileged with resting one day in seven, in addition to his nightly rest, and risk his living three score and ten years: than take an equal risk upon

the life of the average man, who is forced to labor seven days in the week, and long hours in the day, and risk his living sixty years." How accurately the most accurate business on earth computes the mind of Christ on this most important question. There is just ten years of Sabbaths in three score and ten years. Our great insurance companies sound the tocsin, and we would to God, that the entire world of labor might take the alarm ere it be too late. Will our hardy sons of toil favor, or even tolerate, an industrial policy which when operated, will cut short ten years, the bread-earning power of the great army of laborers? Will they favor, or even tolerate a policy which will compel them to labor seven days in the week for less than six days' pay? Will they favor a policy that will furnish a little carnal amusement to the beer-guzzling Turners, while the great army of labor is being reduced to serfdom? God pity the iniquitous heads of capital, that can tranquilly sit at the communion table, and thank heaven that they are not like the poor Publicans, whom they require to toil seven days in the week and long hours in the day,—for less than six days' pay. "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-

eaten. Your gold and silver is cankered ; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth : and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton : ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just ; and he does not resist you. * * * Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient ; stablish your hearts : for the coming of the Lord draweth nigh." Thus to-day four million five hundred thousand white and black adult slaves are forced by the merciless trusts—the wanton heads of capital, to perform excessive labor seven days in the week and long hours in the day, for less than six days' pay. The covetous heads of capital, in their frantic rush to grasp the whole world of material wealth, will pay their outraged employes less for seven days and long hours of service than the Christian capitalist is willing to

pay for six days and reasonable hours of labor. I call upon all the sons and daughters of toil in the United States of America, ere it be too late, to arise in the true spirit of your inherent, God-given rights, and assert your eternal independence in the establishment of the security of your day of rest. There is one day in the week in which we should know no master—saving the Lord Jesus Christ—the supreme, independent Lord of the Sabbath.

“THE SABBATH WAS MADE FOR MAN.”

The two words—“was made” refer to the institution of the Sabbath in the Garden of Eden. We may now ask, Of what use could the Sabbath be to man in the Garden of Eden, in his original state of innocence and happiness? We answer, It was a day in which he could tranquilly rest and enjoy sweet fellowship and holy comunion with his Maker, in the cool of the groves which were “God’s first temples” and thereby cherish the Divine likeness in which he was created. We may also inquire, Of what use could the Sabbath be to man after the fall? We answer, It was a day in which he might seek for true repentance, and the recovery of the image which he had lost in the fall. This process of reasoning seems to be so

true to the great plan of redemption: that it scarcely seems possible that a man can be saved, so long as he remains hostile to the benign institution of the Sabbath. We believe there is not the soul of a single redeemed person in heaven at this moment,—of a person who died in impenitent rebellion against Jesus and the Sabbath. The converse must also be true. We believe there is not the soul of a single lost person in perdition at this moment,—of a person who died loving Jesus and the Sabbath. But some one may say, “I fear you have made a mistake. How about the thief on the cross? I believe he died and that his soul went to heaven, and perhaps he never kept a Sabbath in his life,—for thieves in general do not remember the Sabbath day to keep it holy.” Our critics may not hold us to a statement which we did not make. We did not say, That there is not the soul of a single redeemed person in heaven at this moment, of a person who never kept a Sabbath in his life. Our critics are responsible for this illogical and perverted statement. We did make the statement, and we now repeat the same with accumulative emphasis. We believe that there is not the soul of a single redeemed person in heaven at this moment,—of a person who died in impenitent rebellion against Jesus and the Sabbath. The thief

upon the cross died, and his soul went immediately to heaven: but he did not die in rebellion against Jesus and the Sabbath. When he saw the wonderful phenomena—the heavens grow black as sack-cloth of hair at noon-tide: he was immediately convinced that Jesus was the Son of God. In instantaneous conversion, from the warmest depths of a loving regenerate soul he offered the prayer, “Lord remember me when Thou comest into Thy kingdom.” It was necessary that his prayer should be immediately answered, for the time was short. “And Jesus said unto him, verily I say unto thee, to-day shalt thou be with Me in paradise.” He died happy, and his soul soared aloft into the realms of eternal bliss, and perhaps he had never kept a Sabbath in his life; but as we have already remarked; he did not die in rebellion against Jesus and the Sabbath. If by some miracle his life had been spared three days longer, and he had been let down from the cross; he would have kept the next Sabbath from the supreme motive of love to Christ. The individual person learns to remember the Sabbath day to keep it holy very soon before his conversion, or immediately thereafter. According to the economy of the plan of human redemption, it would be difficult for man to be saved without a

Sabbath in his life. Surely we are able to verify the truth of the above statement. There is not the soul of a single redeemed person in heaven at this moment, of a person who died in rebellion against Jesus and the Sabbath. Moreover. There is not the soul of a single lost person in perdition at this moment, of a person who died loving Jesus and the Sabbath. The great and important question, of how a person wills to act on the Sabbath, seems not only to truly index his character, but to indicate his future destiny. It appears to indicate his position in the judgment; as to whether he belongs to the sheep of God's own pasture, or to the goats of the devil's own herding. All men should come to regard the holy Sabbath, as the fundamental and necessary institution, upon which, all Christian endeavor must securely rest, in the great attempt to win the world for Christ. In the beginning—Jesus—the blessed Lord of the Sabbath, hundreds of years before his own incarnation, in the beneficence of His gracious character, gave to our race, fresh from the mint of heaven, this indispensable institution.

THE SABBATH WAS MADE FOR MAN.

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A LOGICAL, NATURAL AND SCRIPTURAL REASON FOR
THE CHANGE
OF
THE SABBATH.

The Seventh Day Adventists, have not only been uniting their forces with the American Secular Union and the German Turners for the overthrow of our Sabbath laws: but, have been constantly striving to block the arguments of the Christian forces regarding the change of the Sabbath from the seventh to the first day of the week. We are familiar with the challenge, "Show unto us a direct 'Thus saith the Lord' for the change of the Sabbath, and we will thereafter worship God on the first Day of the Week." Without attempting to criticise in any degree King James's translation of the New Testament, if there be any scholars among them: we ask them to translate orally in the presence of any body of scholarly men, or to write it out in document form for the perusal of scholarly readers, a correct translation of the first verse of the twenty-eighth chapter of Matthew, and we believe they will vary but slightly, if any, from the following rendering: "In

the end of the Sabbaths, as it began to dawn toward the first of the Sabbaths, came Mary Magdalene and the other Mary to see the sepulcher." This declaration appears to us like a direct, "Thus saith the Lord," for the change of the Sabbath. What Sabbaths were then coming to an end? Surely, none other than the Sabbaths of the Old Testament Dispensation. What Sabbaths were then having a beginning? Surely, none other than the Sabbaths of the New Testament Dispensation. This indeed, appears to be a direct, "Thus saith the Lord," for the change of the Sabbath, and was repeatedly emphasized by the worthy example of the Lord of the Sabbath Himself. "Example is better than precept," and, "Actions speak louder than words."

THE SABBATH WAS MADE FOR MAN.

The two words—"was made"—as we have already remarked, refer to the institution of the Sabbath. And since we are to pursue the discussion of the institution of the Sabbath no further, we will now expunge the two words, "was made"—in order that we may conduct an English word analysis comment, upon the remaining words in the statement. The statement will then read,—

THE SABBATH FOR MAN.

There are but four words left now in this statement, and we may very properly inquire: What are the two more important words? We believe our readers will all select the words Sabbath and man as the more important words. And how important is the word Sabbath in its relationship to the other words? It is as important as is the great occurrence in the life of God and man which it celebrates during a dispensation. And what great occurrence in the life of God and man, did the Sabbath memorialize or celebrate during the Old Testament Dispensation? It memorialized the greatest work of God during that dispensation—the finished work of creation. On every recurring Sabbath for four thousand years, the highest incentive that moved man's adoration was the thought, that the God whom he worshiped was the great Creator of heaven and earth. How important is the word Sabbath in its relationship to the other words in the statement, when applied to the New Testament Dispensation? It is just as important, as is the great occurrence in the life of Christ, which it memorializes and celebrates. And what great occurrence in the life of Christ does it celebrate? It celebrates the finished work

of redemption, the proof of which was given to the world very early, in the beginning of the New Testament Sabbaths, when Jesus arose from the dead. Speaking reverently, the New Testament Sabbath, is to continue to memorialize and celebrate in its weekly recurrence on the first day of the week, the greatest occurrence in the life of God, that shall ever effect the persons of the God Head, during the dispensations of the ages of an unmeasured and immeasurable eternity. It does appear, that the New Testament Sabbath celebrates a greater event in the life of God, than the Old Testament Sabbath ever celebrated;—The finished work of redemption. It memorializes, celebrates and forever keeps in memory, the completion of the greatest work that God had ever undertaken to accomplish.

THE GREATER WORK OF GOD.

The greater work of God, because of its greater cost. It cost God more to finish the work of redemption, than it did to finish the work of creation. It cost God nothing but pleasure to create all things; for "The morning stars sang for joy;" "And God saw everything that He had made, and, behold it was very good." O the cost of the working out of the plan of redemption! The

great orb of day, and even nature herself, did veil their faces, at the great outrages perpetrated upon our Saviour by His enemies in the hour of His crucifixion. Sympathetic nature! The sun was turned to the appearance of blood, the moon withdrew herself from shining, the heavens grew black as sack-cloth of hair at noontide, and when He had offered the prayer, "Father, forgive them; for they know not what they do." And, last of all, when, He said, "It is finished?" "The veil of the temple was rent from the top to the bottom;" the earth did quake and the rocks did rend, to tell the world, that Jesus had finished a greater work, than the work of creation. By the emphasis of the rent rocks, the opened sepulchers, the resurrection of Christ, and His own example, we call upon all men to the end of time, to celebrate on the first day of the week, the greater work of God—the finished work of redemption. For why should we continue to celebrate the work, which cost God least, while His greater work, which cost Him most, should forever remain uncelebrated. We believe it cost the only begotten and well beloved Son of God, infinitely more to provide salvation for a soul, than it did to create a soul. We believe, the Christian has now, a far more intensely profound reason for adoring and magnifying

the great name of our God on the first day of the week than ever thrilled the heart of the devout Jew, in the worship of God on the seventh day of the week. May our readers, in a new vision, in a word analysis method of studying a portion of Scripture, discover the importance of the word—Sabbath, in its connection; because of what the institution named memorializes and celebrates during a dispensation. Have we not then, furnished to our readers, a Scriptural, logical and natural reason for the change of the Sabbath from the seventh to the first day of the week?

THE SABBATH FOR MAN.

Our readers had also selected the word man, as of paramount importance in its relationship with the other words, in the above statement. And how important is the word man in its relationship as already indicated? The word man, in its present use, is as important as is the creature named,—the creature for whom God made the Sabbath. And the creature named is as important, as He is in every part of His component being. The complete man, for whom God made the Sabbath, comes pretty nearly being a trinity in one being. Our standard authors on Physiology and Anatomy, appear to write, as though the physical man

was the one abstract being alone, which they desired to comprehend and fully understand. Our great authors in the study of Mental Philosophy, and mental phenomena, appear to write, in their abstracted manner ; as though the intellectual man, was the only man they knew,—the only man in the universe. And, our standard authors in their marvelous works on Psychology, appear to write ; as though the moral man, was the only man whom God had made,—the only created being, worthy of their profoundest thought and study. It requires these three in one,—the physical, the intellectual and the moral man, to constitute the one man, for whom, God made the Sabbath. The Sabbath was made for man in all his component being : and, if from the supreme motive of love to Christ,—the blessed Lord of the Sabbath, he will remember the Sabbath day to keep it holy, in obedience to the divine command ; he will be a better man physically, intellectually, morally, domestically, socially, industrially, temporally, spiritually and eternally ; than if he continually wills to profane God's most holy day. If we were able to assemble the whole world of mankind to-day, in one vast congregation ; placing all the devout Sabbath observers on our right hand, and all who will to profane the Sabbath on our left : and if we were

then enabled to see somewhat as God sees, what a picture would unfold itself to our vision. If we were able then, to impanel a jury, consisting of six Atheists and six devils, with the arch enemy himself as foreman and spokesman: when they would take a thorough look at the two divisions of the vast assembly, if they should all agree according to an honest conviction: they would be compelled to hand down the unanimous verdict: That those on the right hand were the sheep of God's own pasture, while all those on the left hand were the goats of the devil's own herding. But, some shrewd devil would object, like some of our so-called statesmen, saying, "While it is evident to every member of this notable jury, that all those on the right hand are peaceful, intelligent, tranquil, happy, clothed and in their right minds, and have no need of policemen to keep them quiet: and, while on the left hand, there are thieves, gamblers, drunkards, adulterers, whore-mongers, murderers and lovers and makers of lies, in company with the more refined disciples of Ingersoll; yet it will not do to render a unanimous verdict, in favor of the strict observance of the Sabbath, lest it turn to be a matter of the gravest discouragement to our purchaseable friends at Harrisburg, Albany, Washington, D. C., and

everywhere else, in their praiseworthy efforts to repeal the old Blue Laws of the fanatics. I move you therefore, that we bring in a unanimous verdict, that the Sabbath is a beneficial institution, resulting in favor and advantage to man physically, intellectually, morally, domestically, socially, industrially, financially, temporally, spiritually and eternally;—if our laws be so constructed and construed as to leave all men who are not commendably required to labor seven days in the week for less than six days' pay, to the greater advantage of our public benefactors: free, absolutely free; to spend the entire day according to the desire and inclination of each individual person. Are we all agreed? We are all agreed, and our fore-devil shall be our spokesman. It would of all probability be reported, that when this verdict would be reached, that the well-smoked vaults in hell would ring, and ring again, with demoniac shouts of applause, until all the devils in the bottomless pit would grow silent from sheer exhaustion. Reference also was made, by a member of the jury—in a jocular way; “That Robert Ingersoll in his day, was as good looking and intelligent as was any of the thorough devout Sabbath observers.” If he was, he was in bad company, and was ever found skipping upon the mountains of

vanity, with the licentious goats. Where did Ingersoll attain to his wisdom and intelligence? True, he had natural intellect; yet, had he been so unfortunate as to have been born in Central Africa or farther India; where there is no God, no Bible, no church, no minister, no Sabbath: it is our candid opinion, that he would have lived and died in obscurity; and the world would never have known a Robert Ingersoll. His great fortune lay in his being born in a Christian land; in the midst of a Christian civilization; where there were churches, and Bibles, and Sabbaths, and ministers, and colleges and other institutions of learning. In the midst of this splendid environment, he was born, educated, nurtured to maturity and schooled into prominence, and afterward, like a bastard son, he cursed the mother that nurtured him. Ingersoll may have been a great man physically and intellectually when he cursed God, the church, the Bible and the Sabbath: but in the moral conception of his soul, we believe he was the smallest man in his generation. We lose nothing, by conceding that he was physically and intellectually great. Yet, he was but little more, in his development, than the two sides of a triangular being. If from childhood; as he had ample opportunity, he had learned to love the

Lord Jesus Christ, and had labored to develop the moral attributes of his soul: he would have won a championship for being great, on the three sides of his component being. He would not only have become a triangularly bright and shining light in the world; but, in the celestial world, he would have continued to shine, as one of God's bright luminaries, forever and ever. But now, (except by some unrevealed process, he may have been brought to embrace the Lord Jesus Christ in the hour of dissolution,) his soul did plunge into the impenetrable blackness of darkness to be buried in oblivion, from the sight of God forevermore, and all because; he had no God, no Christ, no religion, no Bible, no Sabbath.

EPISODE.

Whether in the body or out of the body, the following episode has fixed itself in our memory as a real occurrence. Some fifteen years ago, it was our good fortune, to enjoy the exquisite pleasure, to spend a few days in that indescribably delightful summer resort—Manitou, which, in the midst of nature's sparkling brooklets and gushing fountains, nestles so sweetly in the bosom of the foot-hills, at the very base of the prince of the Rocky Mountain range. In the midst of all these

splendid proofs of God's creative energy, one might scarcely expect to be able to discover an Atheist or an Agnostic. We were enabled, indeed, to discover one. Chameleon-like, he was hid away, together with God's more rational creatures, surrounded by the rugged proofs of the existence of one supreme and all-wise Creator. He was designated to me as a man, and, he was the proprietor of the sunniest of the sun-lit cottages. His noble wife, was a devout Christian lady—a consecrated member and worker in the Methodist Episcopal church. We had gone, in company with a number of others, to the mid-week prayer-meeting. After the prayer-meeting was over, as we were returning to our home in the cottage: we were earnestly conversing, as to the many advantages that come to a people from the regular attendance upon the church services and the prayer-meeting. Our good landlady remarked, saying, "I was very much interested in your most helpful and instructive address in the prayer-meeting. I wish with all my heart, every man could see and embrace the truth as you do. What a blessed world we would have, if every person could believe in God, in Christ, in Christianity, in the Bible and the Sabbath? I am sorry it is not so: my husband is an Atheist. He is a

devout disciple of Ingersoll; and if he discovers that you are a Christian man, he will be sure to attack you in his own house and in the presence of company. Nothing pleases him so well as to win a victory for Atheism, by silencing a Christian man in company. I wish to put you on your guard. 'To be forewarned is to be forearmed.' If he should make an attack upon the Christian religion, I hope that you may be able, by the power of the Spirit, to so effectually silence him, that he will never open his mouth again against Christ and all that is precious in this life. I hope you may set him thinking, so as to make it the turning point in his life. O how happy I would be if my husband were a Christian?" The opportunity soon came, in the presence of a delightful company in his own parlor. The conversation turned inadvertently to the subject of religion. In turn the husband and proprietor, poured out his sentiments in bitter and abusive attack upon Christianity, the church, the Bible and the Sabbath. I prayed that some one might break the unbearable silence. No one uttered a word in defense of Christ's kingdom. My soul did burn with righteousness indignation and power of utterance was given unto me. I said, will you give audience to me sir? We have heard you give vent to your

feelings against that which we hold dear and sacred. Permit me to ask you a single question: What would you do with Christianity; the church, the Bible and the holy Sabbath if you had the power, Sir? He replied, "I would annihilate them." Do you expect to live long enough in our Christian country, to be able to effectually accomplish your desire? "I do not." Will you permit me then, to do you a life-long favor. Will you permit me to furnish you with an environment, similar to that which you declare you would procure for yourself if you had the power? I will furnish to you the desired environment. You have a splendid property. It is very desirable. Put it on the market. Sell it. Put the money in your pocket and come with me. I will conduct you away from the environment, which is to you so distasteful. I will furnish to you an environment similar to that which you declare, you would procure for yourself, if you had the power. I will locate you where there is no God; no Christianity; no church; no Bible; no Sabbath,—in the dark continent of Africa, or farther India. Let me invest your money there, and locate your family there. Will you go, sir? He was silent. The cause of Christ prevailed. He was unwilling to risk the change. He was unwilling to risk the

value of his property. He was unwilling to risk the security of his own life, together with the life and future happiness of his wife and children. He was unwilling to separate himself, together with his effects, from the splendid environment which a long continued Christian civilization had procured for him. It was this long continued environment, which rendered them all permanently secure in their persons and their effects. He knew full well, that our Christian civilization, was the true guarantee of his inherent right to life, liberty, and the pursuit of happiness. We advised him, in a closing remark, never again to open his mouth against God, and Christ, the Christian religion and the holy Sabbath, until he was thoroughly willing to migrate and to make the proposed change. It does appear, that no man can fully appreciate, the greatness of the security and blessing, which Christianity brings to him in his person and in his effects; until he be converted, and until, from the motive of love to Christ, he learns to reverence God's sanctuary, and is unreservedly willing from the same motive to remember the Sabbath day, to keep it holy. And here ends our episode.

THE SABBATH FOR MAN.

We have taken special pains to emphasize the importance of the words Sabbath and man, in the relationship, which they bear to the other words in the foregoing statement. It now devolves upon us to discover the importance of the definite article which introduces the statement. The index finger, upon the mile-board at the cross-roads, has a definite office to perform; inasmuch as it points definitely to the place, which the weary traveler desires to reach. So is the definite article in its office. In the above statement, the definite article *the*, appears to accompany the index finger of our Lord Jesus Christ; as he reaches down from heaven, and definitely touches a day in the week, and announces, that that day was made for man. He does not touch definitely with His index finger—the Monday, and announce that the Monday was made for man: nor the Wednesday, nor the Saturday. But, in the use of the definite article *the*, He reaches down from heaven, with His index finger, as it were, and definitely touches the holy Sabbath, and announces that the Sabbath was made for man, if he will but constantly remember the same, to keep it holy, according to the divine commandment. He definitely touches

the first day in the week, and announces to the whole world of mankind: that the day which now performs the office of memorializing the finished work of redemption; was made for man to keep holy. We take this to be the God intended use of the definite article *the*, in its relationship to the other words in the foregoing statement.

THE SABBATH FOR MAN.

In our word analysis of this portion of Scripture, there is but one word left now, which we desire to emphasize. Shall we pass it by, because it is a very little word? We know that many scholars will declare, that the preposition, as to its office, is the most insignificant word in the language. They will even declare, that it might be omitted from the structure of a sentence, were it not for the sake of euphony. We should always remember however: that when the Holy Spirit breathes a preposition into a portion of Scripture; it is just as important in its office as is the noun, pronoun or verb. When we come to conduct a word analysis of a portion of Scripture, we discover that the preposition is as important, as is any word in the language. If we will omit a single word in such analysis; we will surely lose a portion of the marrow of the teaching which the

text is designed to set forth. What then, is the significance of the preposition *for*, in the above statement? It means, in view of; with reference to; because of; in behalf of; concerning, &c.:—all of which may be reduced to the one primary meaning, in favor of. These three words, appear to represent the primary definition for the little preposition. We will now expunge the preposition and insert its primary meaning. The statement will then read “The Sabbath was made in favor of man.” We will now transpose the statement and we will have a sentence in good English. It will then read, “The Sabbath was made in man’s favor.” This final rendering appears to be the briefest embodiment of the mind of Christ regarding man and the Sabbath. O the marvelous beauty of the world of thought, that attaches itself to this subject; from the study of the office of the little preposition, in its relationship to the other words in the statement. It enables us in some degree to magnify the unutterable value and importance of our New Testament Sabbath. It appears to magnify the love of God the Father, in sending His only begotten and well beloved Son into the world, to die, that we might live. It celebrates the perfect love of Christ, when “He bowed His head upon the cross and cried, ‘It is

finished.' ” This same love did burst into newness of life, in the bursting of the tomb, very early, on the first day of the week. The whole subject, thus considered, appears to reflect back upon a sin-sick world, the benediction of His glorious ascension. It appears to reflect back, the same infinite love and divine compassion, from the throne, to which he has ascended, where “He ever liveth to make intercession.” It afforded an opportunity, for the manifestation of the love of the Holy Spirit, as He appeared in the cloven tongues of fire on the day of Pentecost. Every recurring New Testament Sabbath, may very properly be regarded, as the manifestation of the love of a triune God. The Sabbath, viewed in this light, is the rainbow of promise: and premonates the bestowment of all new covenant blessing, upon the true household of faith. It is not only designed to celebrate the finished work of redemption, the proof of which, burst upon man’s vision in the morning of our Saviour’s resurrection: but, after the resurrection of the saints, it will be merged into one unending Sabbath in heaven. It will then continue not only to memorialize the finished work of redemption as was seen in the resurrection of Christ: but it will also memorialize the resurrection and glorification of the innumerable company of the re-

deemed, whose resurrection, we believe will also occur very early, in the first day of the week. If we can succeed in schooling all men to remember the Sabbath day to keep it holy, from the supreme motive of love to Christ, according to the significance which the little preposition attaches to the subject: it will then result in super-abundant blessing to man, when he lies down and when he rises up; when he goes out and when he comes in; in his basket and in his store; in the showers of heaven and in the dews that distill at night; in summer and in winter; in seed-time and in harvest, and in the blessed sun-shine that floods our world.

We pray that the church of Christ may awake from the deadly stupor of her lethargy: and being rejuvenated by a fresh Pentecostal anointing, she may not only succeed in saving our Sabbath; but in bringing men everywhere into such relationship to God and to the perfect law of liberty; that the redeemed multitudes will voluntarily and joyfully remember the Sabbath day to keep it holy, from the praiseworthy and supreme motive of love to Christ. Then the Sabbath will result in man's favor in every conceivable manner, as is but partially indicated in the diagram at the opening of this chapter. Then, there will not only be heav-

enly communion, but there will be happy family reunions in all the families of the earth, once every seven days. The people will then come to realize as never before, that when the holy Sabbath is observed by all the people according to the Divine command, it will tend to promote, health, wealth, grace, honor, character, influence, wisdom, power, prosperous life, eternal life: and Jesus will be owned and revered as the Lord of the Sabbath, and all will joyfully realize that "the Sabbath was made for man, and not man for the Sabbath."

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